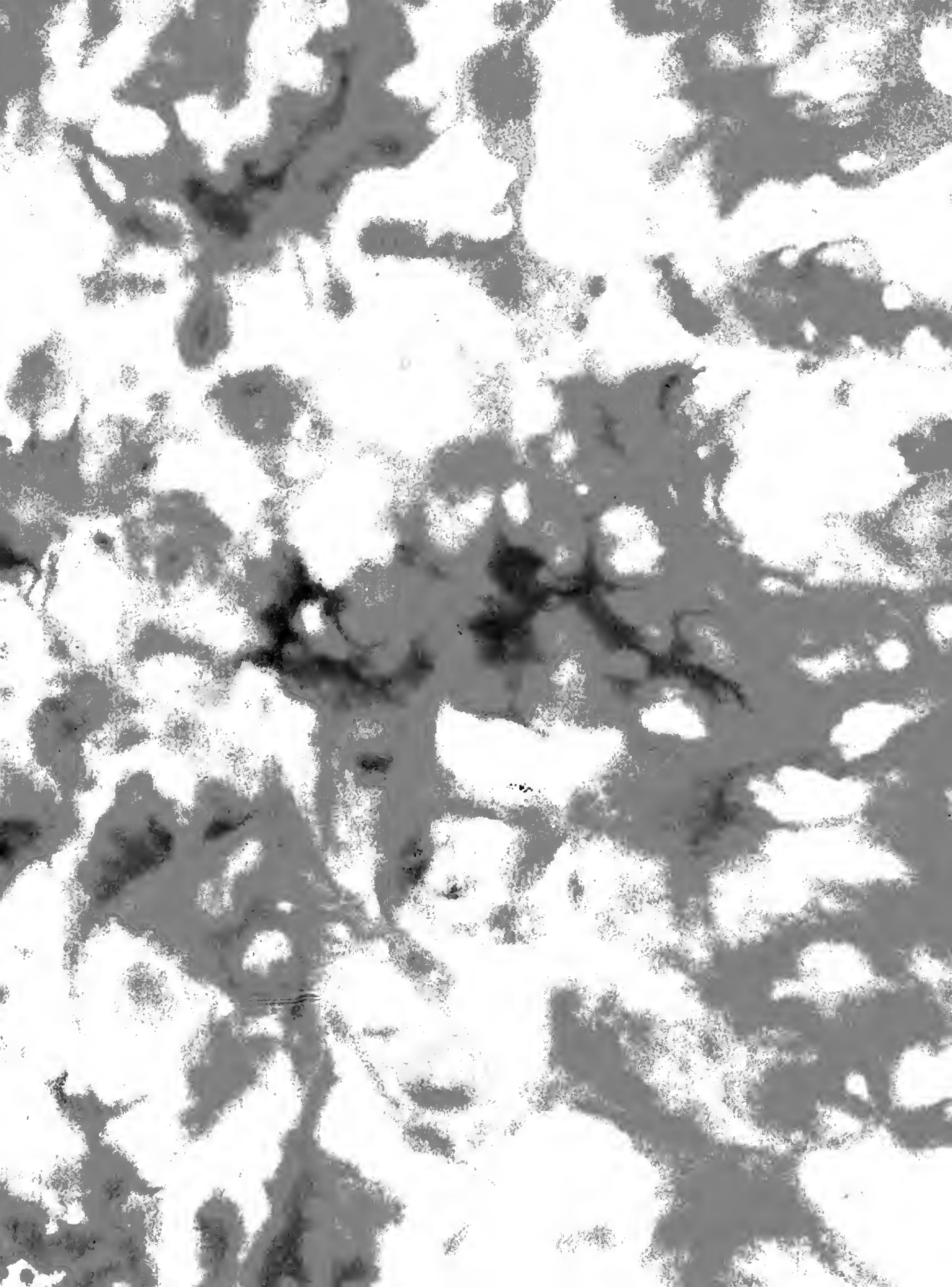




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Joan F. Rubens



THE
BARONIAL AND ECCLESIASTICAL
ANTIQUITIES
OF
SCOTLAND



Edinburgh: Oliver and Boyd

The Baronial and Ecclesiastical Antiquities of Scotland.

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DALPERSIE.

IF the quaint-looking building, delineated in the accompanying engraving, be meagre in historic association, it may be considered as still more so in architectural importance, especially if we are to take as sufficient the account of it already published, which merely states that there is upon the property of Dalpersie "an old mansion-house, inhabited by the farmer who rents the surrounding grounds: it is in the old castle style, and there is nothing about it worthy of particular notice." To the casual observer, we must admit that this hasty judgment has all the appearance of being true; but how far it is justified, by a more minute investigation, the following observations may show.

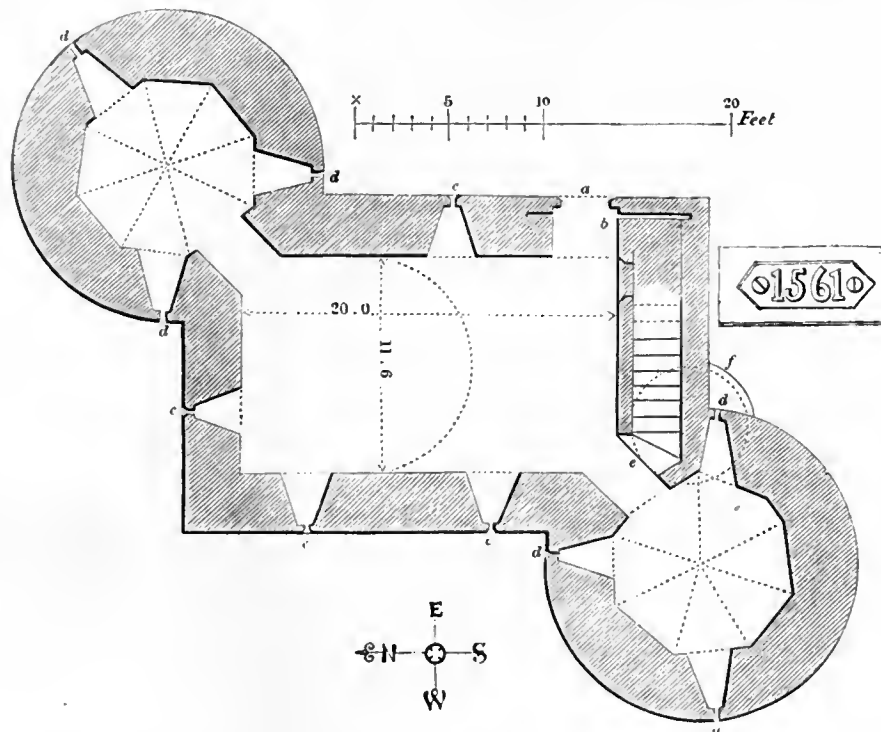
By far the greater number of castles, or rather castellated houses, which, with their picturesque terminations of turrets and gabled windows, form so peculiar a feature in the architecture of Scotland, and especially of Aberdeenshire and its immediate neighbourhood, generally exhibit the characteristics of distinct ages and styles of architecture. Their lower portions belong generally to the massive and plainly built castle of an early period, but most frequently of the fifteenth or sixteenth century; while the upper and ornamented portion, grafted upon them, dates from the commencement of the seventeenth century until about the year 1660. The Castle of Glamis, in Forfar, is the most colossal example of these mixed styles, but its basement dates even earlier than the time we have named. Of these styles, the first partakes generally of the castellated architecture of the rest of Britain, but the latter takes its tone from the chateaus of France and the neighbouring continental states, with which Scotland before the union of the crowns was for a long period both politically and socially connected.

To such an extent were the rude old castles of Scotland altered by more recent ornamental additions, that it is rare indeed to find them retaining anything like their original features, unless it be in those cases where the edifices had been left to decay before the introduction of the more recent styles. But Dalpersie is an instance of a building remaining unchanged; and although diminutive in extent, this fact, added to its singular fitness in plan for defensive purposes, has suggested its appearance in this work, among the more important remains of baronial architecture.

The house, as originally built, formed a parallelogram externally 28 feet by 18, defended by two circular towers attached to two opposite angles—so that the whole accommodation was one room on each of three floors, unless we dignify the interior of the towers, lighted only by the small port-holes, by calling them apartments. We are quite at a loss to understand how a building of such contracted extent could have supplied the domestic wants of the family of a landed proprietor; and that it was evidently insufficient, is proved by another house being attached to it about the year 1600. But even with this addition, the edifice must have formed an indifferent residence, and one which gives a strange notion of what in old times constituted a comfortable home for a laird. With the addition just named, although of ancient date, we have no present concern, our object being the original block of building, which, with its circular towers, and their low conically capped roofs, stands precisely as it was built, and wants but the moat, with which it was formerly surrounded, to bring before us an old house completely arranged for defence by small arms; for cannon are out of the question, the circular ports not being quite four inches in diameter, and the rooms within the towers only nine feet across. Indeed, the object of these fortified houses was not defence against artillery, but protection from flying marauders and rival clansmen, whose movements, for their own safety, generally required too much celerity to admit of their carrying any-

thing beyond the offensive means which personal weapons supplied. Annexed is a plan of the original house.

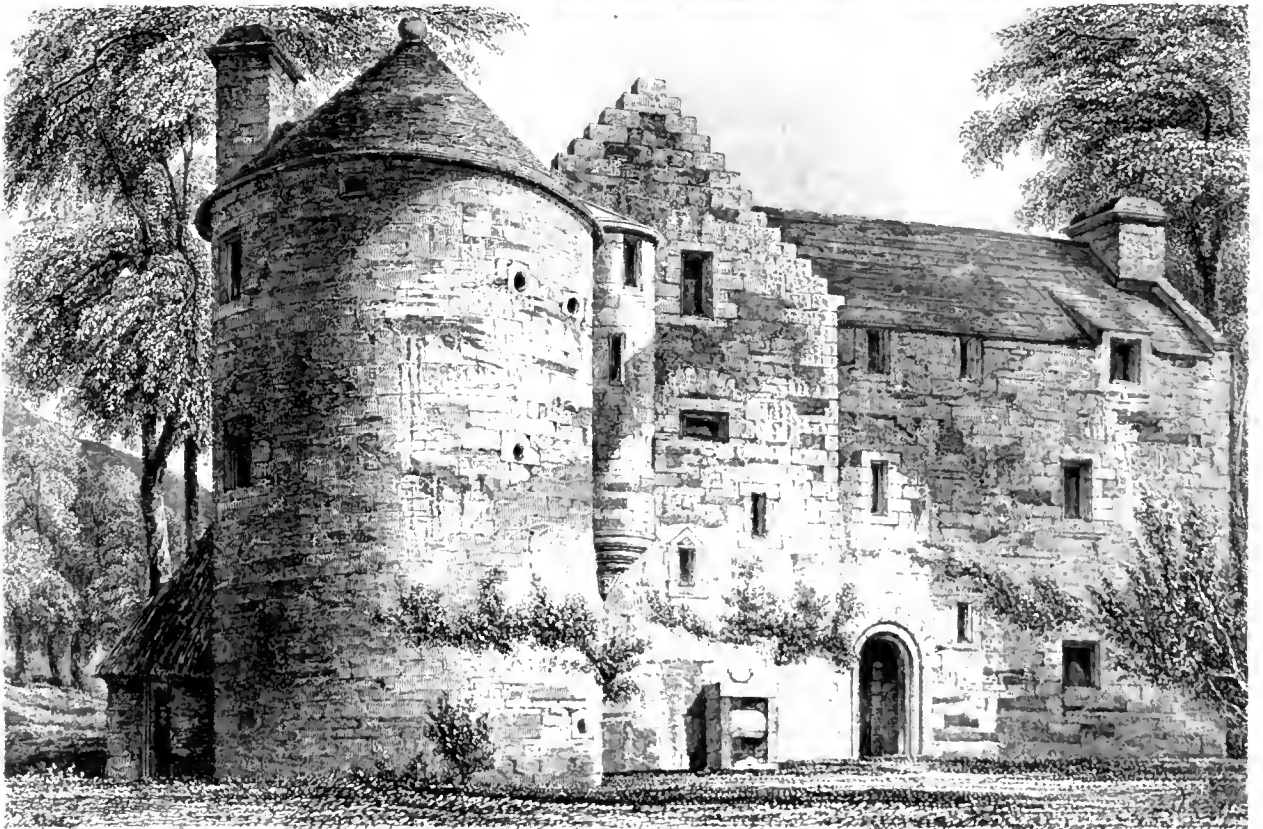
At *a* is the entrance door, and immediately behind it was a ponderous interlaced or cross-barred iron gate, secured by a huge bolt which passed into a space in the wall represented at *b*. The room within the main building has on the ground floor a semicircular stone vault, and the towers, which are internally octagonal, are stone-vaulted in the form of a pointed arch. The loop windows *c*, on the basement floor, are but three inches in width, but above the openings are of more ample dimensions. Even the latter were strongly barred with iron gratings, so that ingress or egress, otherwise than by the one entrance-door, was out of the question. The particular feature of this plan is, however, in the arrangement of the ports marked *d*; and these completely command the sides of the parallelogram, rendering hostile approach no very safe matter. From the passage to the south-western tower we enter the staircase *e*, built within the wall, and leading to the first floor, above which the communication is by a small circular stair, partially supported on a series of corbels, which appear in the accompanying view. In the plan its position is marked by the circle *f*.



Touching the ancient history of Dalpersie, nothing is known but the little which is borne upon its own walls by way of decoration; and if this information is to be taken as its origin, it is a tale soon told. Upon the lower corbel-stone of the circular staircase, the first letter of Gordon is sculptured, and upon a window-sill adjoining, we have a panel, imitative of a plate screwed to the wall, bearing the date 1561. The head of this window is ornamented by the laird's crest, a boar's head, so beautifully cut as to make one wish that the building had more ornament by the same hand. The Gordon who was its owner in 1745 is said to have been the last person executed for participating in the Jacobite rising, and a recess in the upper part of the house, against the roof, is shown as the spot where he was captured.*

R. W. B.

* New Statist. Account, Aberdeenshire, p. 446



DIRLETON CASTLE.

THE vast ruins of this castle rise from what at a distance seems a gentle elevation, but, on a near approach, is seen to be a sharp perpendicular rock, though of no great height. It is surrounded by a considerable stretch of garden and pleasure ground, kept in punctilious order. Mixed with some ancient trees, the taste of the proprietor has attended to the preservation of a few of the more peculiar and uncommon vestiges of ancient gardening—thick, hard hedges of privet and yew, impervious as green walls, with here and there bushes clipped into artificial forms. Exhibited in a succession of formal terraces, or on a continuous flat plain, this species of gardening often becomes intolerable. But round the gloomy ruins of Dirleton, and in immediate connexion with a forest-like assemblage of venerable trees, all feeling of hard, flat uniformity is lost, and the very stiffness and angularity of the outlines afford a not unpleasant contrast with the rest of the scene.

The original plan of the edifice appears to have been nearly a square. The side towards the south-east, which, rising from the less abrupt side of the rock, had little protection from nature, is a continuous wall of great height, with scarce a shot-hole to break its massive uniformity. At its southern extremity stands a round tower, and, a narrow curtain intervening, another stands farther towards the north. They spring from a broad base, their circumference narrowing in a parabolic curve as they rise, according to the idea which Smeaton is said to have taken from the stem of the oak. In the curtain there is a lofty external pointed arch; within it, as in a recess, between two square towers, there is a gateway, which appears to have been the principal entrance of the castle. On the top, between the outer and the inner arch, there is a circular hole, made apparently to enable the garrison to assault any enemy that might have penetrated so far towards the interior. Opposite to this gateway there are the vestiges of a ditch; and four square solid pieces of building, little wider than pillars, appear to be the remains of the edifices connected with a drawbridge.

The greater proportion of the interior of the building yet remaining consists of vaults. Of the portions above the level of the rock, a few turnpike stairs and small chambers, in the intricacies of the masonry between the larger apartments, only remain. The hall, which seems to have been of great size, is roofless, and covered with thick grass. At its extremity is to be found the only piece of ornament, unless, perhaps, a slender moulding, which the edifice supplies,—the canopied seat represented in the subjoined cut,—which yet would hardly be deemed worthy of admiration, if it were found in an ecclesiastical instead of a baronial building.

This fair lordship was one of the possessions of the horde of Norman barons who occupied so large a portion of the fruitful Lothians before the war of independence; and the name of its earlier owners, De Vallibus, or De Vaux, at once bespeaks a race who, after the conflict, ceased to be connected with Scotland, and gave way to such families as its subsequent owners, the Ruthvens and Nisbets. In 1298, when Wallace was falling back before the advancing arms of Edward, this castle was strong enough to maintain a Scottish garrison in the very centre of that southern district, which in other respects had yielded to the conqueror's arms. The garrison made frequent sallies and attacks on the English troops; and Edward, who was encamped a few miles west of Edinburgh, sent his warlike bishop, Anthony Beck, to lay regular siege to the fortress. It offered a protracted resistance, and surrendered on terms.* When the English were driven from Scotland, it became one of the possessions of the house of Haliburton, which, according to Sir Walter Scott, who was himself descended from it, "made a great figure in Border history, and founded several families of high consequence."† In later times, Dirleton belonged to the unruly and unfortunate family of Ruthven. It would appear that Logan of Restalrig had some claim on its possession.

* Tytler's Hist., i. 160.

† Prose Works, vii. 466.

and that the admission of this claim was the bribe by which that conspirator, owner of the neighbouring wild sea-tower of Fastcastle, agreed to assist in the Gowrie conspiracy ; for he says in one of his letters to his confederate, Laird Bower, "I hev recevit ane new letter fra my lord of Gowrie, concerning the purpose that Mr A[lexander], his lo[rdship's] brothir, spak to me befor; and I perseif I may hev advantage of Dirleton, in case his other matter tak effect, as we hope it sall. . . . I cair nocht for all the land I hev in this kingdome, in case I get a grip of Dirleton, for I esteem it the pleasantest dwelling in Scotland"*—an opinion by no means discredit-able to the conspirator's taste for rural scenery.

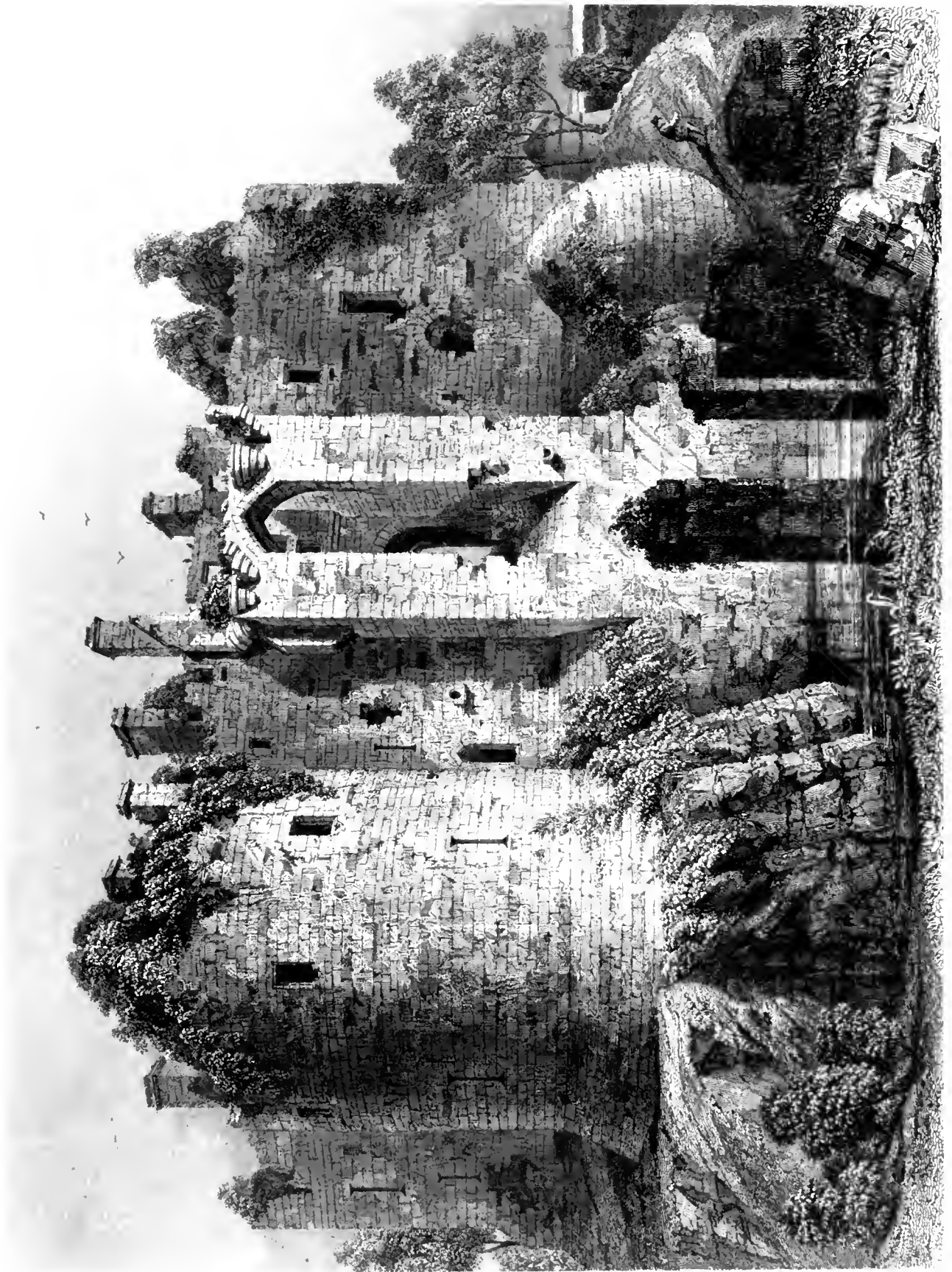
In the middle of the seventeenth century, a revolting scene, unfortunately too characteristic of the age, appears to have occurred within these walls. A man named Watson, and his wife, long suspected, as the record tells us, of witchcraft, hearing that John Kincaid "wes in the toune of Dirletone, and had some skill and dexteritie in trying the divellis marke in the personis of such as wer suspect to be witches," voluntarily offered their persons for trial of his skill, and were examined in the "broad hall" of the castle of Dirleton. If the poor people, trusting in their innocence, believed that no indication of the unhallowed compact would be found on their persons, they were lamentably deceived ; for Mr Kincaid, being a skilful man, succeeded in finding a spot on each, which he could pierce without producing sensation, or any issue of blood. One of those events, so incomprehensible in the early witch-trials, followed—a confession of strange and ludicrous intercourse with the enemy of mankind. Mrs Watson confessed that he appeared to her first in the shape of a physician, who prescribed for her daughter, and received a fee of two English shillings. He seems to have behaved much like an ordinary individual, for "she gave him milk and bread ; and, Patrick Watson coming in, she sent for a pynt of ale." These statements were authenticated on 1st July 1647, but the fate of the confessing witch is not recorded.†

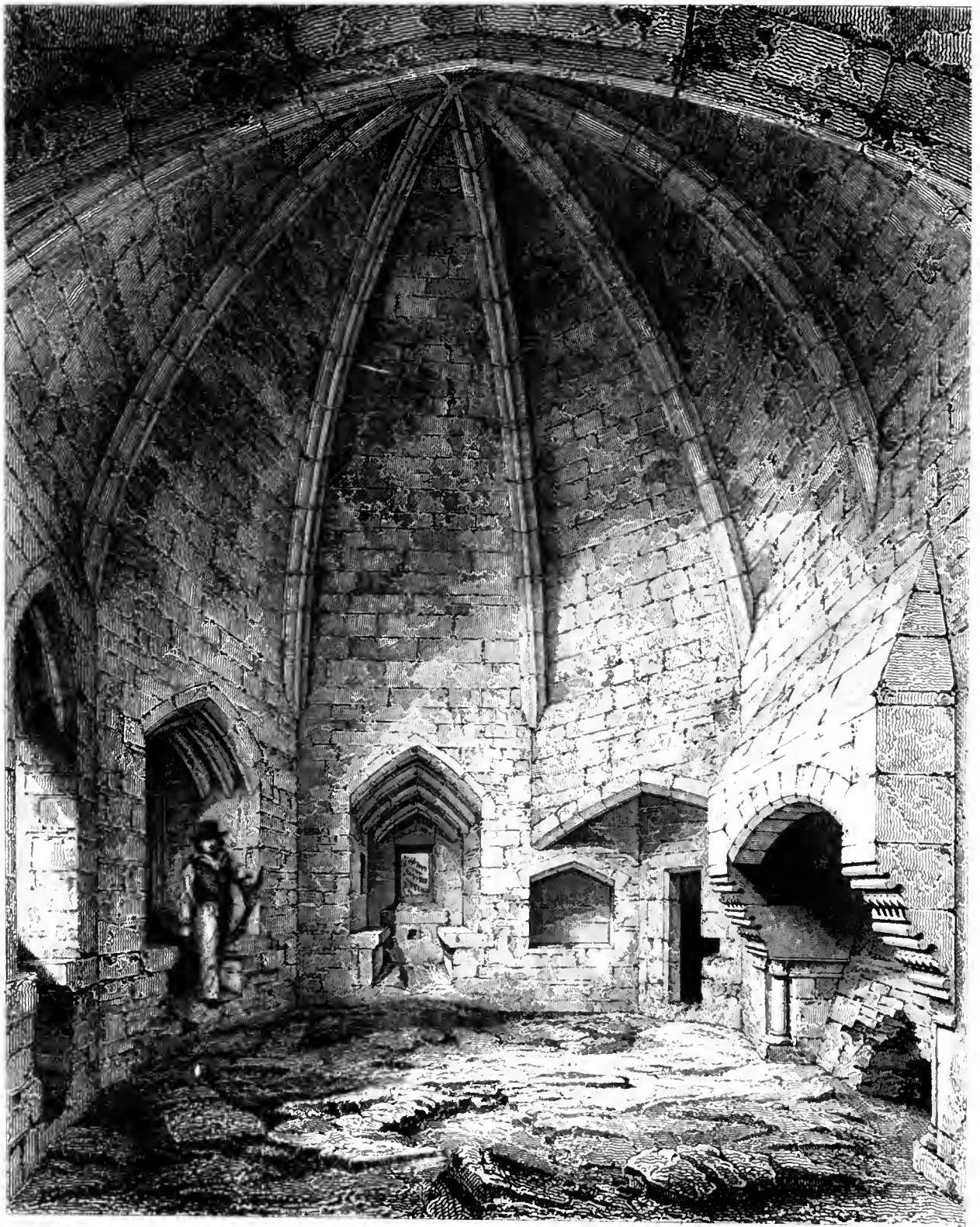
The castle and the surrounding territory are at present the property of Mrs Hamilton Nisbet Ferguson.

* Pitcairn's Criminal Trials, ii. 283.

† Ibid., iii. 599.







DOUNE CASTLE.

IN the near neighbourhood of the "Deauston Cotton Works," where people go to see the latest and most enlightened improvements of the age, in agriculture, manufactures, and the practical application of chemistry, the venerable towers of Doune Castle frown over the nearly as venerable bridge of Teith, and the beautiful rapid river which it spans. This broad square mass is conspicuous on all sides, from the surrounding mountains, and the broad plains watered by the Forth. It is built on a steep bank close to the edge of the stream, and is surrounded by luxuriant and beautiful trees, over which the horizontal lines of tower and screen may be seen stretching to an extent which conveys at once a formidable notion of their size and strength. The mass of buildings form altogether a compact quadrangle, the towers and curtains serving as the exterior fortifications, and embracing a court-yard nearly surrounded by the buildings. The bastioned square tower of the fifteenth century is the ruling feature of the plan; but the edifices are of various ages; and among them are circular staircase towers, and remains of the angular turrets of the beginning of the seventeenth century. Winding stairs, long ranges of corridors and passages, and an abundance of mysterious vaults, strong, deep, and gloomy, reward the investigator who has leisure enough to pass an hour or two within these hoary walls; but, as we generally find in the old Scottish baronial edifices, there are few decorative features, and massive strength has been the great aim of each builder. The great hall, reached by ascending the western staircase, had probably an oaken or other ornamental ceiling worthy of its dignified dimensions; but its bare walls are all that now remain.

From a very early period in Scottish history, a position such as that occupied by Doune Castle must have been of great importance as a place of strength. The Teith, the more northerly of the two rapid streams which, united, form the river Forth, was the great natural line of demarcation between the wild Celtic tribes inhabiting the Western Highlands, and the most valuable and civilised of the districts of lowland Scotland. It is an old saying, that "The Forth bridles the wild Highlander;" and whether it were for courting an alliance with these predatory races, when the Lord of Doune wished to be formidable to the government of the day, or for checking them in their inroads on the lowlands, the commander of a fortalice so situated would exercise in a great measure the power and influence peculiar to border chiefs.

Tradition traces the origin of this pile back to a grandson of Banquo, who was made first Earl of Monteith, in the middle of the eleventh century.* Well-authenticated history, however, corresponding with the character of its architecture, only carries us to the days of the governor, Murdoch Duke of Albany, whose vice-royalty terminated on the accession of James I. in 1424. We are told that when the new Monarch commenced the execution of the vengeance he contemplated against Albany and his followers, he "took possession of the Castle of Falkland, and of the fortified Palace of Doune, the favourite residence of Albany. Here he found Isabella, the wife of Albany, daughter of the Earl of Lennox, whom he immediately committed to the Castle of Tantallon; and with a success and a rapidity which can only be accounted for on the supposition of the utmost rigour in the execution of his plans, and a strong military power to overcome all opposition, he possessed himself of the strongest fortresses in the country."† Albany was executed

* Old Stat. Account of Scotland, xx. 58.

† Tytler's Hist., (Third Edition,) iii. 71.

on the Castle Hill of Stirling, whence he might have seen rising in the distance the towers of Doune—the proud symbol of the greatness from whence he had fallen.

Doune became thenceforward a royal domain; and in 1469, when Margaret of Denmark was married to James III., and the Scottish crown acquired the important accession of the islands of Orkney and Shetland, nominally as a security for the young Queen's marriage portion, the castle and territories were destined to the Queen as part of her dowry should she survive her husband.* It was subsequently in the same manner secured to Margaret, daughter of Henry VII., when she became the wife of James IV. In 1528, after this king's death, she married Lord Methven, with whose concurrence, and that of the young king, she granted the custody of the castle to James Stuart, a younger brother of her husband. The office was afterwards granted to him and his heirs in perpetual fee-right by James V. "This office had been enjoyed by the family of Edmonstone of Duntreath, and occasioned a deadly quarrel between the families, which ended in the assassination of the above James Stuart by Edmonstone of Duntreath. But James, the son of the above James Stuart, obtained full possession of the castle, and was afterwards created Lord Doune by charter, 1581."† The descendant of Stuart married a daughter of the Regent Murray, and the domain became and has remained the property of the Earl of Moray, whose eldest son derives from it his title.‡ The castle has not been connected with many great historical events. Queen Mary is said to have resided in it, as in every great Scottish fortalice; and it is believed to have been here that, in 1580, her young son had planned, under the guise of a hunting party, a project for revolutionising the government, and ridding himself of the tutelage of Mar.§

It was used as a fortified place so late as the year 1745, when it contained a small Jacobite garrison. The reader will perhaps remember this circumstance as interwoven with the incidents in *Waverley*, and as affording Home, the author of *Douglas*, the opportunity for which he longed, of experiencing the realities of war.||

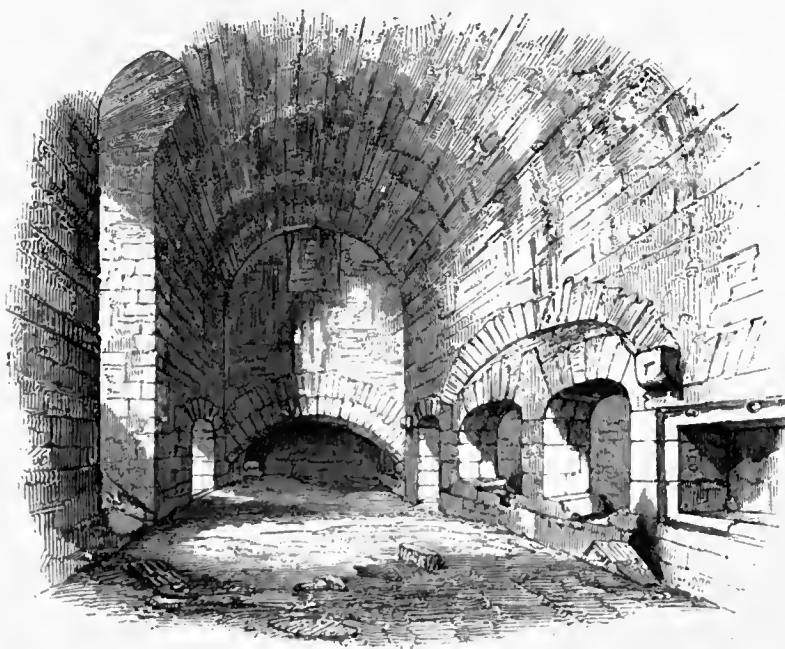
* Tytler's Hist., (Third Edition,) iii. 343.

‡ New Stat. Account, Perthshire, 1229.

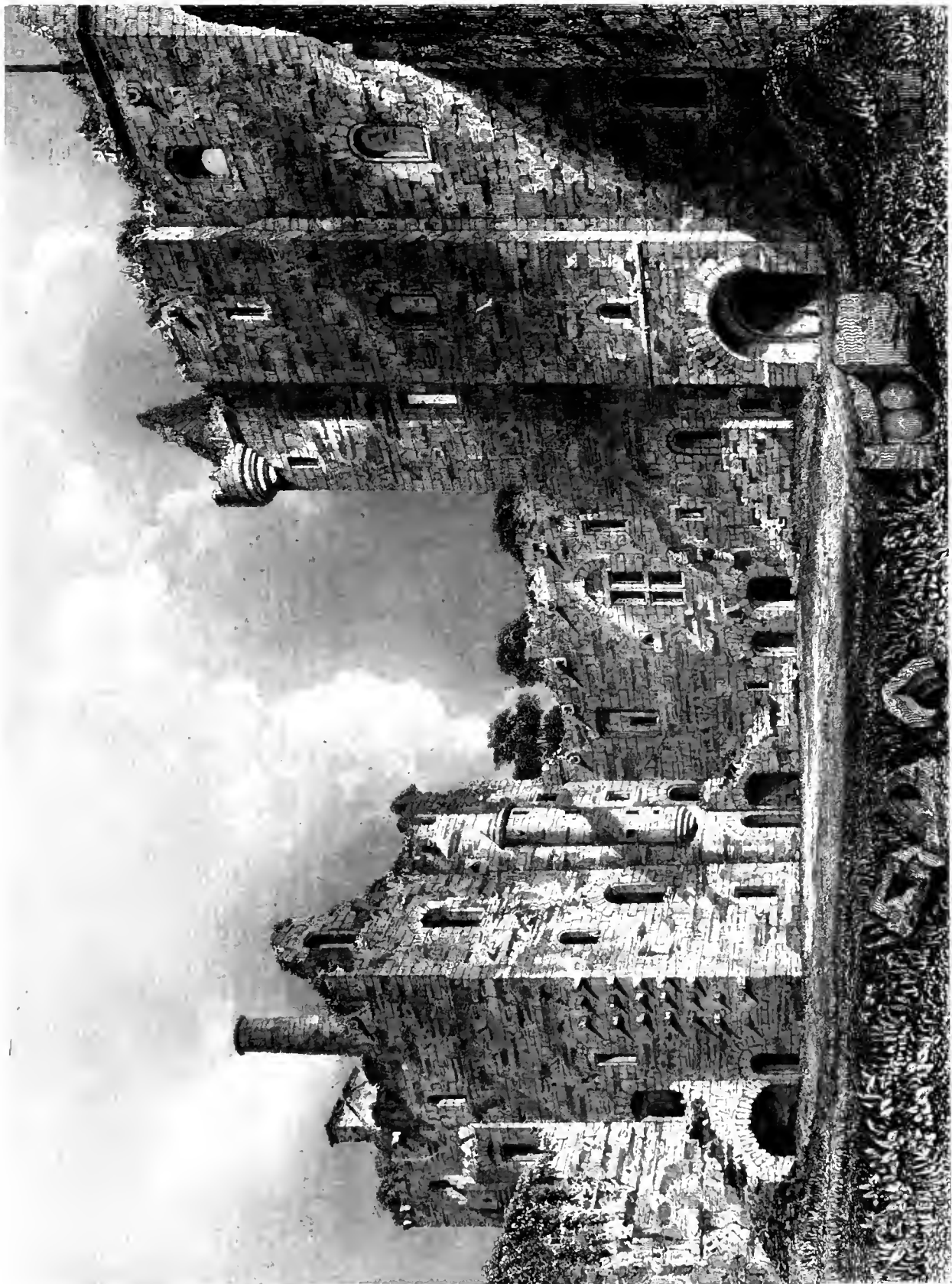
† Old Stat. Account, xx. 61. See Douglas' Peerage, ii. 257.

§ Tytler, v. 269.

|| Notes to *Waverley*, ii. 82.







DROCHIL CASTLE.

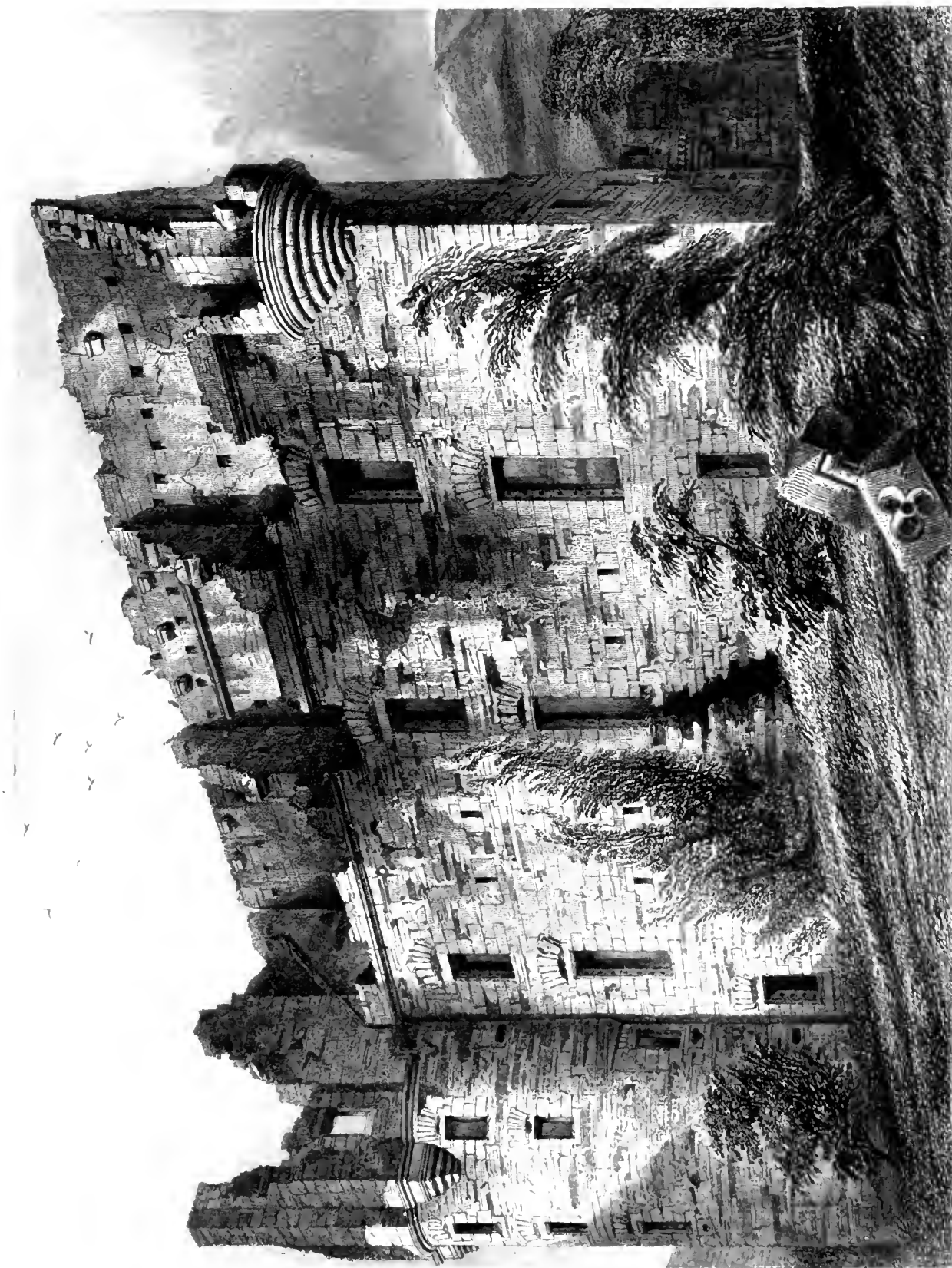
THERE are few more remote and secluded glens in the Border highlands than that in which these vast ruins of an unfinished fortalice stand. Leaving Peebles, we pass the lank tower of Nidpath on its abrupt rock, celebrated both in poetry and romantic history, and where the Tweed forks into two pretty equal streams, take the more northerly, which is termed the Lyne. The first object of interest on the route is the parish church of Lyne, a tiny but pure specimen of pointed Gothic—the next is the scarped declivity of an old hill-fort called a Roman camp; and on penetrating a little farther into the solitudes of the glen, the brown and broken ruins of the palace fortress are seen rising in a broad mass above the trees. It is always stated that the building was never finished, but it would be difficult, if not impossible, to discover anything that might not be a feature of such a work, had it been completed, and fallen afterwards to ruin. It consists of two square blocks of building with a cleft between, which bears marks of having been vaulted over—the imposts of the lower arches, however, alone remaining. There are two round towers, at extreme angles of the double square, each with a thin curve or semi-turret, uniting it with the square mass. These round towers terminate square, and in a rather peculiar manner. In general, in such changes, the wall-plate of the square coincides with, if it do not project over, the circumference of the circle, so that the angles are graduated down to it by corbels. But here the square department is incised, so that the angles only reach the circumference of the circular. The chambers within are all square, except the vaults. There is very little decoration throughout the whole of this gloomy edifice; but the effect of the vast broken mass standing in the lonely glen, among the surrounding mountains, is grand and solemn. One of the scanty marks of the ornamental chisel is a triangular stone, with the remains of blazoning, in which a fetlock is distinctly visible. The crest of the Earls of Morton is “A wild boar, proper, striking between two clefts of an oak-tree, a chain and lock holding them together.” It is taken for granted by the few writers who have mentioned this ruin, that it was erected by the Regent Morton; and Pennicuk, in his description of Tweeddale, tells us that, “Upon the front of the south entry of this castle was J E O M, *James Earl of Mortoun*, in raised letters, with the fetterlock as Warden of the Borders.” We are not aware of any contemporary authority for this account of the origin of the edifice, and it is not mentioned by the family historian Hume of Godscroft, who gives a pretty full memoir of the Regent. Pennicuk’s substantial statement, followed by others, is, “The Nether Drochil hath been designed more for a palace than castle of defence, and is of mighty bulk; founded, and more than half built, but never finished, by the then great and powerful regent, James Douglas, Earl of Mortoun. . . . This mighty Earl, for the pleasure of the place, and salubrity of the air, designed here a noble recess and retirement from worldly business; but was prevented by his unfortunate and inexorable death three years after, Anno 1581.” The blood-stained history of this statesman is too well known to readers of Scottish history to need repetition. In the hour of his greatest power, influence, and wealth, his imprudent greed had eaten out the foundation of all his influence, and turned outwitted and pillaged supporters into deadly enemies. All that was necessary was to find a ground of difference of opinion, about the project to ally Queen Mary with her son in the government. “Morton,” says the quaint and sagacious family historian, “was too old a cat to draw such a straw before him, or

to propound anything tending that way : wherefore their best was to make him away, that so the plot might goe on. And much more good effect would come of that one stroke. Hee was rich. Hee had fair lands and houses, a fair reward of all their pains and travell. And no question his friends that should take his part might be involved and insnared with him—especially, the Earl of Angus could hardly in this case of his uncle so behave himself but occasion might be found against him, which would be a faire bootie.”*

His ruin turning out to be so promising a speculation, the regent resigned his power. Had he not outlived the courage and practical sagacity of his earlier days, he would have felt that his safety lay in fighting his post, since he had to deal with opponents who, like himself, trusted to the *mortui non mordent*. His policy appears to have been to erect a safety-retreat for himself among the mountains, near the strongholds of his still powerful kinsmen. His knowledge of his family history would teach him the uses of such a refuge. More than once, in the tragic history of his house, had the critical moment passed over while the fugitive was safe in his unapproachable fortalice. Presuming the legend of the building of Drochil, however, to be well founded, his enemies were more active than his builders. A second time he submitted to his fate, instead of seeking such refuge as he might have found. “He had forgotten,” says Godscroft, “the old maxim of his predecessors, ‘that it was better to hear the lark sing than the mouse cheep,’ and their proverb ‘loose and living,’” and surrendered himself on the first summons.

* Godscroft's House of Douglas, p. 137.





DRYBURGH ABBEY.

THE visitant of Abbotsford and Melrose now seldom fails to make the short and pleasant addition to his journey which brings him to the simple tomb-stone of the feudal poet, under the pointed Gothic arches of his ancestral burial aisle. He will then see much that is worthy of notice, independently both of historical and poetical association. The scene is one of the finest in Scotland for water, hill, and forest bank. The Tweed winds gracefully—the banks have enough of culture to make them green and cheerful, without too forcibly reminding one of stock and the rotation of crops; and the grey ruins rise from a screen of wood sufficient to show their picturesqueness without altogether exposing their ragged desolation. The effect of the whole scene teaches that monastic ruins are seen to most advantage among cheerful sloping woodlands—they remove in a great measure the feeling of desolation, which roofless broken stonework has a tendency to create, substituting natural beauty for the artificial symmetry which has yielded to the ravages of time and violence. The stranger has been accustomed to notice, in that interesting spot, some other objects which have surprised but seldom gratified him. Gateways, and other outer edifices of the furniture Gothic of Horace Walpole's time—an eccentric collection of statuary, some of it in actual plaster, placed in the most incongruous and unsuitable places; and, to crown all these freaks of an eccentric antiquarian nobleman, who dedicated the spot to his peculiarities, a huge mass of stone, called a statue of Sir William Wallace, overlooks the whole scene from the ridge of the hill.

The architectural character of the fragments speaks at once to the period of the foundation of the institution in the times of the Norman architecture, and its resuscitation, after partial destruction, during the immediately following period. It is unnecessary to inquire whether the author of the article in Grose's *Antiquities* has proved that there must have been a Druidical establishment here, "because the Celtic or Gaelic etymology of the name Darachbruach, or Daraghbrugh or Dryburgh, can be no otherwise interpreted than the bank of the sacred grove of oaks, or the settlement of the Druids." It is sufficient to know, that the monastery of Dryburgh was founded in the year 1150. David the First is generally believed to have been the founder, from his alluding to the Church of the brotherhood dedicated to St Mary as founded by himself, in a charter making large grants to the brothers there officiating. On the other hand, the *Chronicle of Melrose* states distinctly that Hugh de Morville was the founder; and the statement has been sanctioned by antiquarian critics.* There is no doubt that both were benefactors; and between the church itself and the religious order who were to serve in it there was room for a double foundation. Morville was one of those princely Normans who, before the War of Independence, crowded into Scotland, and lorded it over the richest parts of the country. He was a great favourite of the king, and obtained from him the office of Constable of Scotland, borrowed from the Norman practice at the court of England. He died in 1162. The monastery was founded for brethren of the Premonstratensian order who came from Alnwick, and their superior held the rank of Abbot. Of the successive abbots, the first of whom was named Robert, an

* Hailes' *Annals*, i. 97. Chalmers's *Cal.*, i. 503.

account may be found, so far as anything is known of their personal history, in the preface of the Chartulary of the abbey, known as *Liber Sanctæ Mariæ de Dryburgh*, printed for the Bannatyne Club, and in Morton's *Monastic Annals of Teviotdale*.

In the year 1322, the fraternity, then richly endowed among the surrounding lands, and lodged in a magnificent edifice, received an unpleasant visit from the retreating army of Edward II. It is said that the fugitives expected food, and were irritated by the attenuated condition to which the miseries of hostile invasion had reduced the monastic larder, with everything else that had been rich and prosperous in the land. Tradition says that the brethren vented their jeers on the retreating troops. However it may have been, the ruffian soldiery set fire to the edifice, and burned it to the ground. Munificent contributions were made to the restoration of the buildings by Robert I., and the small extent of masonry left after the conflagration is clearly indicated by the predominance of an architecture subsequent to the event.

It appears that, in the middle of the fourteenth century, the brethren, waxing rich and luxurious, allowed and perpetrated many abuses; had vehement disputes with each other, leading to personal conflicts, unseemly in men under religious vows; and entered into simoniacal transactions, the mercenary interests arising from which appear to have been the real source of the disorders. Excommunicated persons had audaciously braved the power of the Church by performing spiritual functions, and had incurred consequences only to be averted by personal appearance at Rome, and submission to the discipline of the Pontiff. But this was dispensed with, and the power of exercising discipline committed to the Abbot, for the curious but sound reason that, in their journey to Rome, persons of the character and habits of these licentious churchmen would only find too many temptations to go astray, and might be plunged into still greater excesses.*

Few of the brethren of the Abbey appear to have arrived at very great distinction. Dempster, in that wonderful fictitious biographical dictionary, which he was pleased to name *Historia Ecclesiastica Gentis Scotorum*, gives us an account of a certain Radulphus Strodus, flourishing about the year 1370, who had distinguished himself at Oxford, and was an alumnus of Dryburgh, where he afterwards lived and died. Dempster says that in the library of the brotherhood were many of his works unknown to the English. He had travelled in the Holy Land, and from personal observation produced *Itinerarium Terræ Sanctæ*. In a catalogue of his other works, occurs one that, if it ever existed, would perhaps be curious, *Phantasma Radulphi*; but most of these catalogues of the labours of Scottish writers, as given by Dempster, are fictitious or greatly exaggerated; and he sometimes, in the marauding spirit of his age, drove a distinguished writer, with all his herd of works, across the Border—nay, sometimes from the interior of Germany or Italy—into his own beloved country, believing that he had done a patriotic duty. He was a vehement controversialist on the side of the old religion; and thus one of the merits of Radulphus is, that he wrote *Positiones et xviii. Argumenta contra Wicleffum Hæreticum*. Dempster says that the Dryburgh monk stood high in the estimation of Chaucer, who counted him “inter præcipuos sui seculi poetas.” And we have something like a confirmation of this at the conclusion of Troilus and Cresside—

“O morall Gower, this book I direct
To thee and to the philosophical Stode;
To vouchsafe, there need is, to correct
Of your benignities and zeales good,” &c.

* Morton's *Monastic Annals*, 297

A Radolphus Strodes is commemorated as an author by Fabricius in his *Bibliotheca*, probably on the authority of Dempster, and in Jöcher's *Lexicon* he is mentioned as a monk of "Tedburg," and *ein guter Poet*. Finally, it should be mentioned that Gesner, writing before Dempster, mentions a Strodus who, among other works, had written against Wicliffe, but he calls him *Anglus*.

The celebrated Andrew Forman appears, at the commencement of the sixteenth century, to have held this abbey *in commendam*, among his multitudinous ecclesiastical benefices. He was Bishop of Moray and Archbishop of Bourges; and after having been gorged with offices by the Pope, he was successful in a conflict against the Papal influence for the archbishopric of St Andrews, vindicating the principle that it should not be held by an Italian. It is of this great pluralist that Pitcottie tells an absurd anecdote. In the course of his diplomatic career, according to the honest chronicler, it lay with him to entertain the whole vatican, Pope and Cardinals, to dinner. He required to say grace, because "the use and custom was, that, at the beginning of meat, he that ought the house, and made the banquet, should say the grace and bless the meat." The bishop, "who was not ane guid scholler, nor had not guid Latine," was perplexed and put out by the responses of the Italians, and, losing presence of mind and patience, "he wist not weill how to proceed forward, bot happened, in guid Scottis, in this manner, sayand quhilk they understuid not, 'The divill I give yow, all false cardinallis to, in nomine Patris, Filii, et Spiritus Sancti.' Amen," quoth they. Then the bishop and his men leugh, and all the cardinallis themselfis.* If there be no further truth in the anecdote, it at least shows the opinion entertained by the reforming party of the learning of the bloated pluralists, who brought so much scandal on the latter days of the Catholic supremacy in Scotland.

The rich abbey of Dryburgh was too near the Border to escape the marauding expeditions of the English. Besides its destruction by Edward II., already mentioned, and attacks from time to time by the Border freebooters—which were generally limited to the fat cattle and sheep intended for the monastic larder—it suffered in that inroad of Richard II., which forms a title to one of Wyntoun's chapters—"Quhen Rycharde, Kyng of Ingland, gert bryne abbayis in Scotland."

The bard makes as short work as the marauders seem to have made—

"Dryburgh, and Newbotil, thai twa
In til thar way thai brynt alsua."

In a letter of the year 1523, "without a signature, but apparently by the Duke of Albany to Cardinal Accolti," it is stated that the monks were grievously subject to the devastating inroads of the English, by whom their buildings, and the produce of their lands, were miserably wasted and destroyed. "Wherefore the monks needed such a superior as would give his whole attention to the affairs of the said abbey, repair its buildings, and restore the worship of God therein," and James Stewart, Canon of Glasgow, is selected as a person who would answer to these requirements.† The poor abbey had much need of a protector, for within a few years, in 1544, an army of marauders 700 strong, headed by Sir George Bowes and Sir Bryan Layton, and including the garrison of Berwick, "rode into Scotland, upon the water of Tweide, to a toun called Drybrough, with an abbay in the same, which was a pratty toun and well buylded; and they burnt the same toun and abbay, savyng the church, with a great substance of corne, and got very much spoylage and insight geire, and brought away an hundreth nolte, LX. naggs, a hundreth sheipe."‡

The abbot of that time, however, appeared so far fit for his task that he could retaliate. In

* Pitcottie's Chronicle, 255.

† Morton's Annals, 300.

‡ Letter quoted in Morton's Annals, 301.

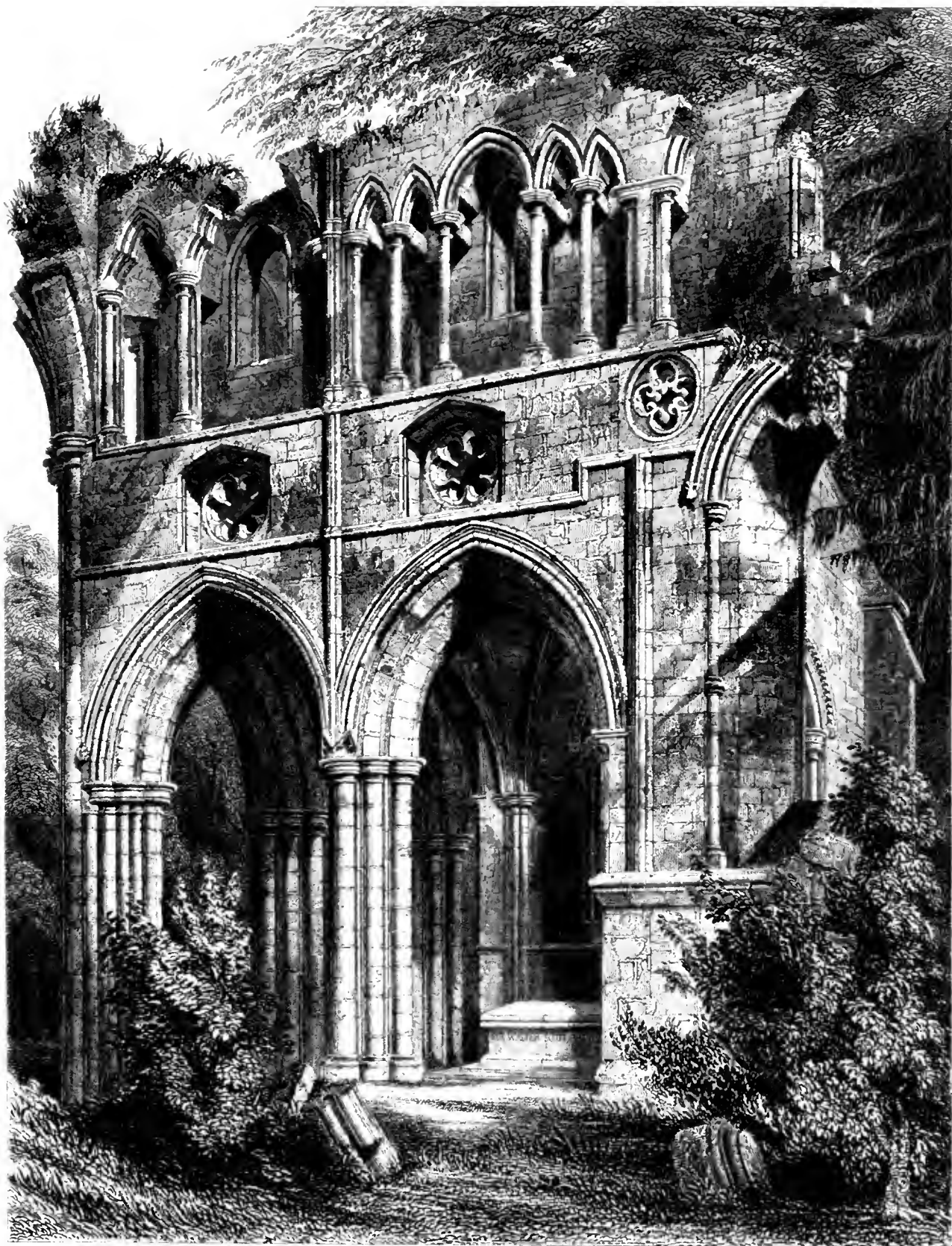
the following year he joined the Earls of Hume and Bothwell, and these allies, taking with them some French troops in the Scottish service, made a formidable raid southwards, forming altogether an army of 3000 men. They burned Horcliff, and were busy with the destruction of Thornton and Shorswood, when they were surprised and driven off with some slaughter by the garrison of Norham.*

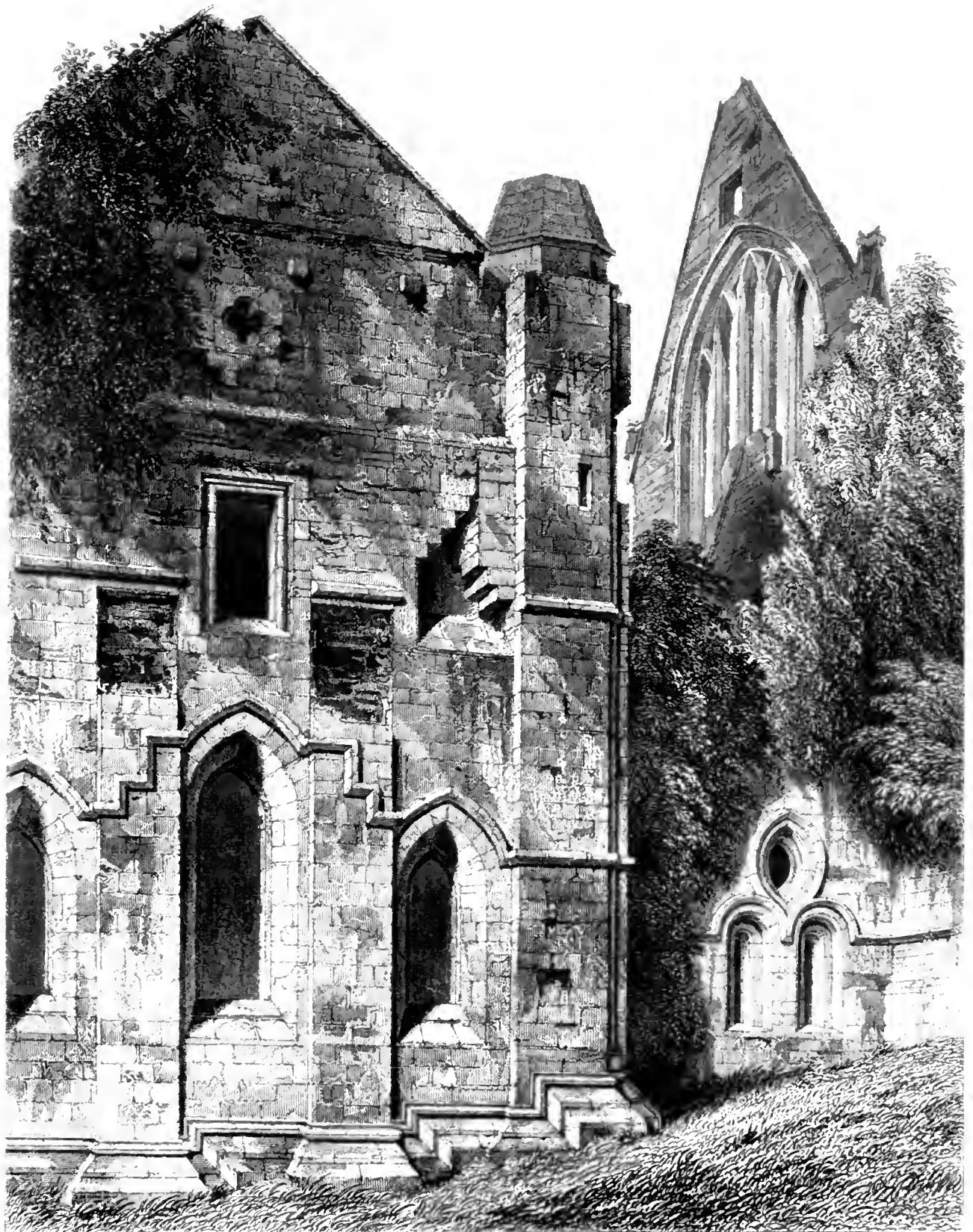
By a charter of James VI., the domains of the abbey were converted into a temporal lordship in favour of the descendants of the Earl of Mar by his second wife, Lady Mary Stewart. The portion on which the ruin stands, after having been in the possession of the family of Haliburton, to be afterwards mentioned, was repurchased by the descendants of its original impropiators, and so became the property of the Earl of Buchan. The most interesting feature connected with the building at the present day is its association with the memory of Scott. In a touching passage in his diary, he describes how he deposited the remains of the thirty-years partner of his days beneath the turf on which he had so often sat with her in the sunshine, in days of happiness and prosperity. Here too his own dust was laid, in the very centre of all the glories of his chivalrous genius, with nothing but a plain slab raised over him, as if, like the tomb of Wren, it said to the pilgrim, "Si monumentum requiris, circumspice."

It was the peculiar character of Scott's mind to resign no claim on descent or lineage to which he had any tolerable title. Much more immediately distinguished than those ducal namesakes with whom he claimed an indistinct alliance, was his connection with a worshipful old family, bearing the Anglo-Saxon name of Haliburton of Newmains. This family obtained the estate of Dryburgh not long after it had been made a temporal lordship. Sir Walter, not noticing, by the way, the circumstance that, in being purchased by the Earl of Buchan, it went to the descendant of a still earlier possessor, says, in his autobiography, "Robert Scott of Sandy Knowe married, in 1728, Barbara Haliburton, daughter of Thomas Haliburton of Newmains, an ancient and respectable family in Berwickshire. Among other patrimonial possessions, they enjoyed the part of Dryburgh, now the property of the Earl of Buchan, comprehending the ruins of the Abbey. My grand-uncle, Robert Haliburton, having no male heirs, this estate, as well as the representation of the family, would have devolved upon my father, and, indeed, old Newmains would have settled it upon him; but this was prevented by the misfortunes of my grand-uncle, a weak silly man, who engaged in trade, for which he had neither stock nor talents, and became bankrupt. . . . And thus we have nothing left of Dryburgh, although my father's maternal inheritance, but the right of stretching our bones where mine may perhaps be laid ere any eye but my own glances over these pages."†

* Letter quoted in Morton's Annals, 39.

† Memoirs, i. 6, 7.





CATHEDRAL OF DUNBLANE.

IN the broad valley which separates the Grampian mountains from the chain of the Ochils, southward by a few miles of the green ramparts of Ardoch, where the Romans have left unperishing memorials of their far-reaching energy and enterprise, there lies a pleasant, sequestered, peaceful village, holding, by courtesy, the title of a cathedral city. A transparent flowing stream, with luxuriously broken ground on either side—well-kept gentlemen's houses peeping forth from banks of rich foliage—a few irregularly scattered ancient houses, all crowned by the broken walls and the gray tower of the cathedral—mark the scene of the old popular song of "Jessie, the Flower of Dunblane." The spot is not much frequented, save by occasional parties from the neighbouring modern watering-place of the Bridge of Allan; and the traveller by coach between Stirling and Perth, unprepared to meet any celebrated edifice on his route, is often agreeably astonished in passing close beneath these fine ruins. The bishopric is territorially obscure; and on a spot only some twenty miles from the cathedral of Dunkeld, in the same county, and not forty from the metropolitan see of St Andrews, in the adjoining county, one is not naturally prepared to meet with the vestiges of a third episcopate.

The accompanying plates bring the whole edifice before the eye. The lower part of the square tower is Norman, and forms undoubtedly the oldest portion of the whole. This has been continued, at a later time, in the plain pointed early English style; and, farther up, embrasures and battlements have been supplied, according to a practice pretty common in Scotland, from the castellated architecture of the sixteenth or seventeenth century. The body of the edifice is a fine stately exemplification of the pointed Gothic, exhibiting types of the gradual absorption of the early English into what is generally termed the decorative period. The windows, remarkable for their loftiness, have a rich as well as a dignified effect, arising, not from abundance of sculptured tracery, of which the whole edifice is comparatively free, but from the symmetrical character of the design, in which the quatrefoil and cinquefoil are very successfully introduced. Neither the capitals of the clustered pillars, nor the mouldings on the deep archway of the western door, are flowered, or otherwise adorned. The great west window, in three tall lance-headed compartments, derives a lightness and grace from having outer and inner mullions. The edifice is a simple nave and choir, without any vestige of a transept. The choir, which has no aisles, is fitted up as the parish church. Its roof has, at first sight, rather the appearance of being modern, as it is not consistent with the original height of the western gable, which projects awkwardly above it. But though thus at variance with the original plan and symmetry of the building, it is of considerable age. Some of the prebends' stalls, more fortunate than the wood-work of the greater number of the ecclesiastical buildings in Scotland, have been preserved, and a specimen of them may be seen in the cut on p. 4. A recumbent effigy of a man in armour, with a triangular shield, marks the tomb of one of the lords of Strathallan, the once powerful chiefs of the district.

HISTORICAL SKETCH.

We are told by the legends of the Catholic Church, that St Blane, the patron saint of the church, from whom also the diocese and the cathedral town derive their name, was a native of the island of Bute, and the descendant of an illustrious Irish house, numbering some of the earlier ecclesiastical dignitaries among its members. According to the same authority, he spent seven years in the land of his ancestors, under the tuition and discipline of the Bishops Congal and Kennet, when he returned with his mother, fortified to fight the battles of the faith, to the small island of his birth, whither he crossed in a small skiff, at the mercy of the waves, without oars or sail. If we treat this adventure as a mere fortunate accident, his first miracle happened subsequently in this wise: During the time of vespers, the light of which he had charge being extinguished, its place was supplied and the darkness illuminated by a sacred fire radiating from the points of his fingers like sparks struck from a flint. He afterwards made a pilgrimage to Rome, and on his way back passed through England—not on horseback, as the legend carefully tells us, but on his feet. As he was approaching the border of Scotland, he one day heard sounds of grief, proceeding from the parents of a youth who had died. Through the efficacy of the cross the holy man not only raised the youth to life, but restored to him the sight of his left eye, of which he had been for some time deprived.* A curious reference to this miracle, placing its consequences in a very substantial shape, occurs in Scottish history. Fordun mentions that, after the conclusion of the war of independence by Bruce, the English officials, clerical and lay, were driven from the country, as dangerous plotters against its liberty. He complains that a like exclusion was not practised against the English in his own day, and that they did not reciprocate the privileges they enjoyed in Scotland, since the bishopric of Dunblane had a clear right to the English lordship of Appilby, Congere, and Trodyngnam, together with Malemath, the see having been gifted with them by their lord, whose son St Blane had raised from the dead.

The muniments of Dunblane Cathedral have long been lamented as lost to the ecclesiastical antiquary; and Keith, in his "Catalogue of Scottish Bishops," complains that he could not find sufficient materials for a complete list of the holders of the see, even during a comparatively late period.† It is probable that the small Norman portion of the edifice now remaining was built in the reign of the sainted David. A curious document, which has been recently recovered, shows that in its infancy the bishopric had passed through evil days. It appears that, in the year 1238, the Bishops of Glasgow and Dunkeld acted, by papal appointment, as judges between the Bishop of Dunblane and the Earl of Menteith. It is narrated that the bishop had represented personally to the Pope the destitute state of the see. He stated that it had at one time remained vacant for more than a century,‡ and that nearly all its property had been seized by secular persons; that the

* Breviarium Aberdonense, Adv. Lib. Prop. Sanct., 10th August, folio lxxvii. This work, of which only two copies, neither of them perfect, are known to exist, containing so much curious legendary matter applicable to Scotland, is likely soon to become better known to the world through the spirited efforts of the Spalding Club.

† In a note to "Pitcairn's Criminal Trials," (ii. 569,) after some information, not in itself of much value, about the family of Chisholm, which had provided three bishops to the see, there is this notandum:—"The editor is indebted to the industry and research of the Rev. Mr M'Gregor Stirling for the information contained in the preceding note. That learned gentleman has collected much original matter relative to the see of Dunblane, which it is hoped he may some time be induced to lay before the public." The passage is here copied for the purpose of echoing the wish.

‡ "Per centum annos et amplius."

bishops subsequently collated, instead of obtaining restoration of this property, had permitted farther dilapidations; and that, indeed, the see had been for ten years vacant and waste at the time when the present incumbent was induced to accept of the charge. He pathetically described it as so desolate, that he could not find within the edifice a place where to lay his head—that there was no college or chapter—but that in the roofless church some country chaplain would occasionally perform the service. The Pope desires his commissioners or delegates to institute a dean and chapter. He desires them, as an endowment for the establishment, if it can be done without grave scandal, to appropriate a fourth of the tithes of all the parish churches of the diocese, that the bishop, reserving by competent advice a suitable portion to himself, may assign the remainder to the dean and canons. A curious alternative was put in the power of the commissioners if they deemed this arrangement injudicious—to assign to the bishop a fourth of the tithes in the hands of laymen, and to transfer the episcopal seat to the neighbouring monastery of canons regular of St John of Inchaffier, who were to form the chapter and elect to the see. The commissioners appear to have taken the opportunity of an ecclesiastical council then held at Perth, to hear parties and come to a decision. Their judgment seems to have been voluntarily acquiesced in by the parties, but not to have been strictly in accordance with the terms of the commission. On the one hand, the bishop renounces all claim to certain ecclesiastical benefices held by the earl in Menteith; while, on the other, the earl cedes the church of Kippen to the chapter, and that of Callendar, the well-known threshold of the Perthshire highlands, to the bishop. It is inferred that the Cathedral continued to be governed by a secular chapter, and that the right was not transferred to the convent of Inchaffier.* It is clearly in allusion to the benefactions of this bishop that Fordun relates how, in the year 1256, the country lost a famous preacher of the order of St Dominic, Clement Bishop of Dunblane—a man great in word and deed before God and man, who, finding his cathedral roofless, desolate, and no better served than a country chapel, raised it up a distinguished sanctuary, endowed it with possessions, and extended to it the services of prebends and canons.† It would thus appear that the principal portion of the edifice was built during the episcopate of this Clement. Among the other scanty historical notes of this see, it is stated by the editor of the documents already cited, that “the Cathedral of St Blane, originally founded and endowed by the Earls of Stratherne, continued under their protection until the earldom had merged in the crown, and the bishop and chapter held their lands, annual rents, and temporalities, of the earls, as their feudal superiors. In 1442, James II., in parliament, declared the earldom fallen to the crown; and ordained the bishopric temporalities henceforth to be held in free barony directly of the sovereign.‡

This small remote bishopric was but rarely associated with great historical events. In 1633, Archbishop Laud, in his visit to Scotland, passed through Dunblane. In his Diary he speaks only of his “dangerous and cruel journey” over Highland roads; but an observer of the times has recorded the following dialogue, as having taken place on his remarking that the Cathedral was “a goodly church.” “Yes, my Lord,” said one standing by, “this was a brave kirk before the Reformation.” “What, fellow!” said the Bishop, “*Deformation*—not *Reformation*.”§ The most celebrated occupant of the chair was Robert Leighton, author of the “Sermons,” and other well-known theological works. He was elected in 1661, and in 1671 he was prevailed on to accept

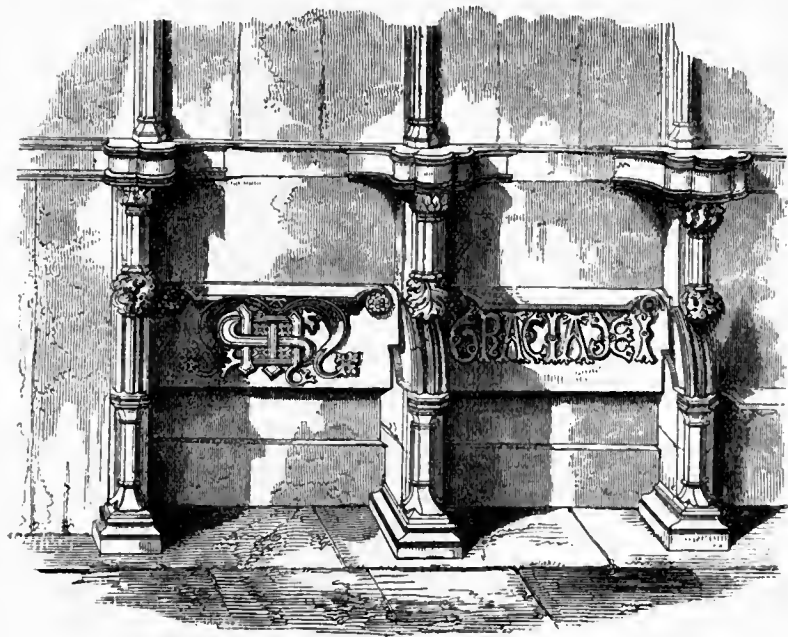
* *Abbatie Canonice Regularium de Inchaffier. Reg. vetus. Append. p. xxix.* † Fordun à Goodall, ii. 92.

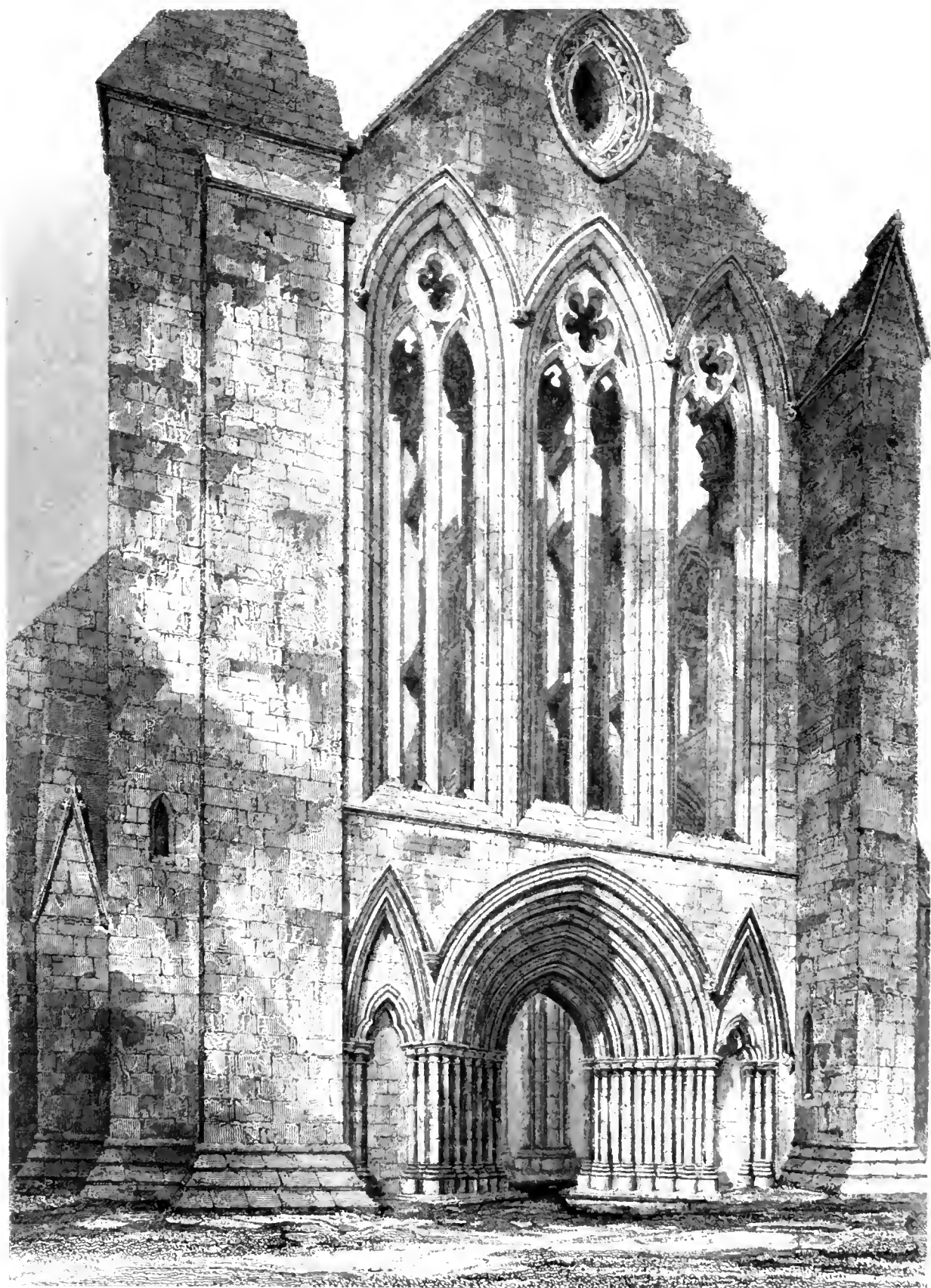
‡ *Registrum ut supra. Pref. xiii.*

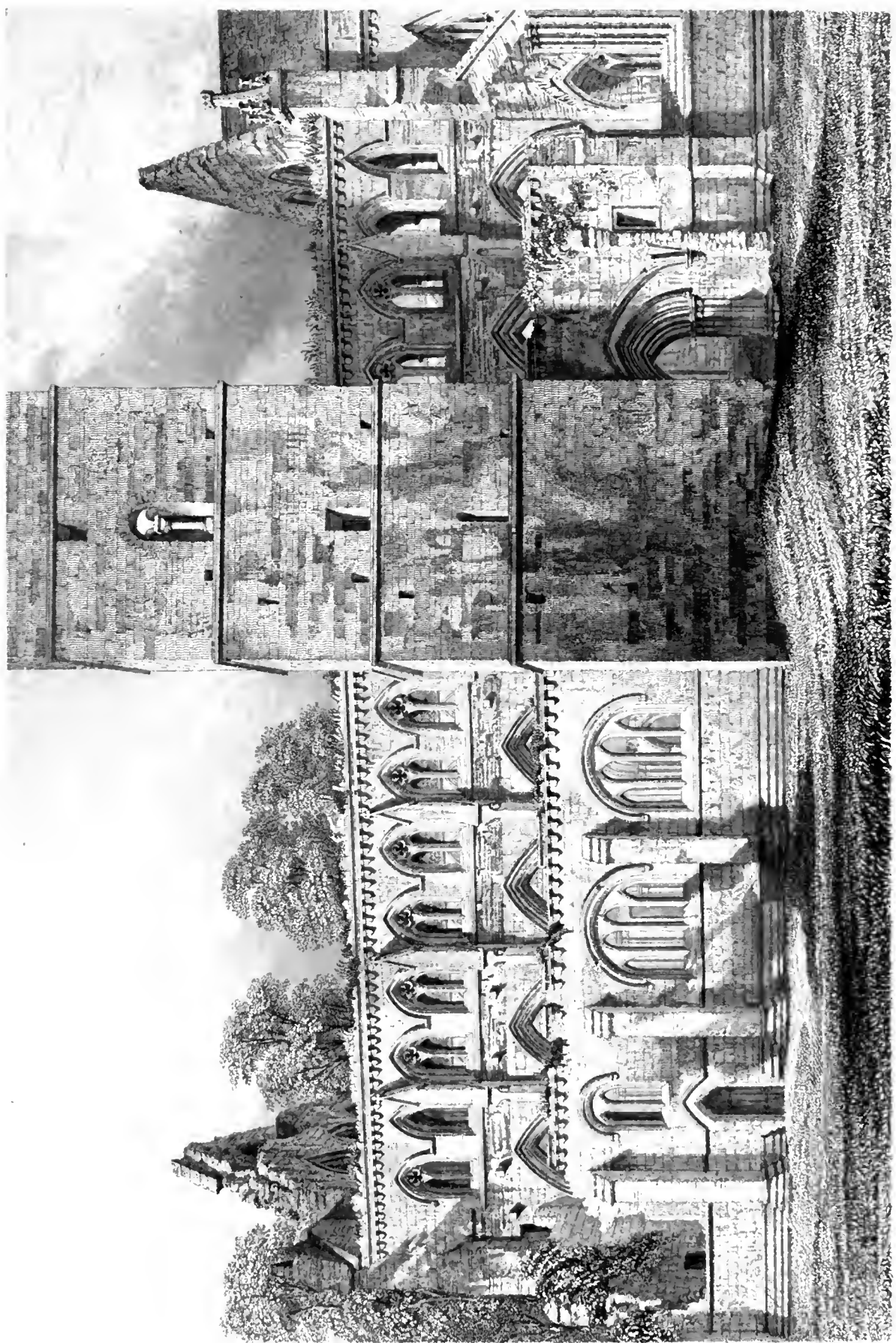
§ Row's *Hist. of the Kirk*, p. 369.

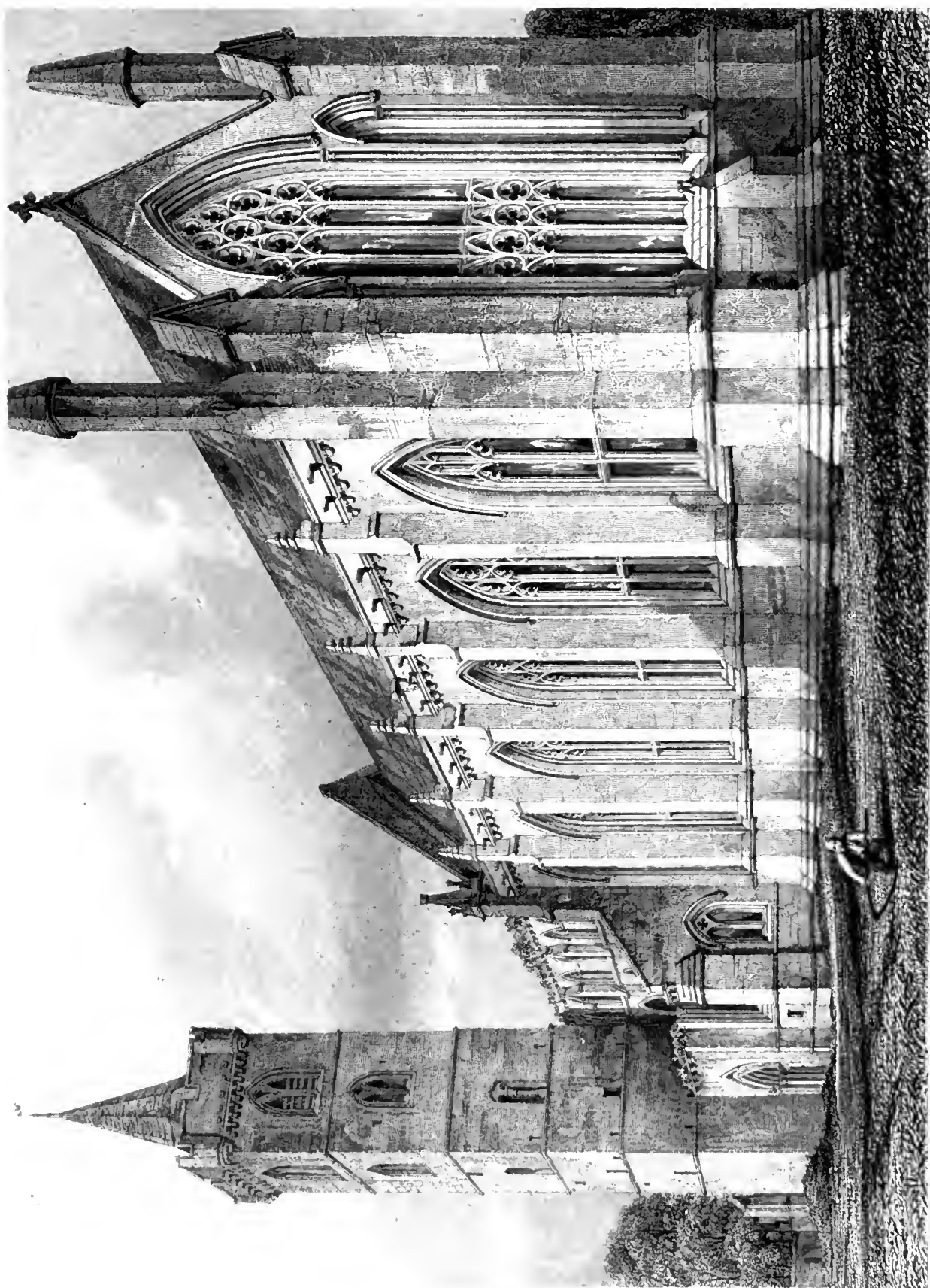
of the metropolitan chair of Glasgow, from which he soon afterwards retired into private life. He bequeathed his library to the clergy of his diocese of Dunblane; and some relatives of the venerated bishop, along with other persons, assisted in endowing an establishment for the proper preservation of the books. After having undergone various casualties, among which it is recorded in 1843 that "about 700 volumes have been lost during the last fifty years," it is said that "by the new catalogue it appears that there are excellent editions of the classics, several works of the Fathers, a host of obscure theological writings of the fifteenth, sixteenth, and seventeenth centuries, a thin sprinkling of publications of last century, and few or no modern publications.

* New Statist. Account, Perthshire, 1040.











DUNDEE CHURCH TOWER.

PERHAPS one of the most singular features of Scottish architecture presents itself in the almost universal poverty of the church towers erected after the thirteenth century; for we must except those of an earlier period, if either Elgin or Arbroath are to be taken as the general type. Nor, indeed, can we call the lantern towers of Edinburgh, Haddington, or Aberdeen, plain, except by comparison with the lofty and highly enriched spires of the old English parish churches.

At a first glance of the more recent ancient Scotch church towers, it would appear that the castle keep had been their aim, and that their object was rather the centre of a fortress than the peaceful spire pointing heavenward; but an examination of their attached buildings shows their peaceful mission, abundance of elaborate detail being within reach of the hand. It is, generally speaking, a striking difference between the churches of the north and south of Britain, that those of England generally increase in decoration upward, and those of Scotland as decidedly the contrary.

Dundee Tower is now the largest specimen in Scotland, the most elaborately ornamented, and certainly the most picturesque. Yet, with all its ornament, how completely the massiveness of its masonry holds the grim keep Tower in view, and it has claims to that title, having been fortified upon the occasion of the storming of Dundee by the Parliamentary troops under General Monck, in 1651.

From a very early period, the important position of Dundee rendered it a constant object for contention. Twice did the town fall into the hands of Edward I.; twice was it retaken from the English by Wallace and Bruce, and it was twice nearly reduced to ashes by the forces of Richard II. and Edward VI. Of the ecclesiastical buildings of Dundee, the Church Tower alone remains as the silent witness of most of these stirring scenes; the attached Church has long since virtually, and even fruitfully disappeared; for now, in place of one adjunct to the Tower, there are no less than four religious edifices, under the same series of roofs, the entire mass being known as the "Dundee Churches." Never in modern times has old steeple been honoured with such a numerous progeny, and well it bears them, raising its gigantic form to a height of nearly 160 feet.

David Earl of Huntingdon built a church here before the year 1200, to commemorate his escape from a tempest. This building appears to have been destroyed by Edward I., and according to tradition was rebuilt to be again destroyed by Edward VI., (1547-1553). It is impossible that this can be true, for no trace of such recent handiwork exists in the Tower, and we should rather refer the destruction and rebuilding to the time of Richard II., (1377-1399). It is to the style of this period that the whole mass refers itself.

In the tracery filling the circular-headed window on the western side of the Tower, we recognise the system of window-paneling carried out more extensively in the Cathedral Tower of Iona; and we draw attention to this feature, because the effect produced is as original as it is beautiful, and because it is capable of being varied as a field of design without limit.

Another feature of Dundee Tower we recommend strongly to the notice of the architect. It is the unbroken form of the external line of the octagonal staircase from base to summit, and the frequent repetition of its loop windows surmounting each other. This continuation of perpendicular line gives an air of loftiness to the mass, and completely neutralises the lowering effect of the ornamented horizontal lines prevailing upon the different stages.

And finally we recommend the imposing mass delineated in our plate to the notice of the men of Dundee, wishing at the same time that they would restore the west window, and thus give us the opportunity of correcting our own perpetuation of its present plastered deformity.

ELCHO CASTLE, NEAR PERTH.

In its plan, this building is a parallelogram, showing two of its walls, and having attached to the two remaining sides the irregular masses we have delineated. They may be stated to represent a connecting link between the old Castle, such as Spynie, and the Baronial Mansion, such as Castle Fraser, although the lower part of the latter building is probably as old as the first named.

Elcho's rugged design gives the huge outward ranging port-holes of Spynie, and at its summit we see a change working upon the open bartizan,* which eventuated in the turret of a later period.

From the base to the summit, the windows of the old Scotch Castles appear to have been heavily cross-barred with iron, and in Elcho many are left, the principal specimen being a cage-work over the large window between the advanced towers in our view. Whatever may have been the use of these bars against external assaults, it is quite certain, that, the door well besieged, the inmates were rendered absolute prisoners for want of other means of egress.

Elcho presents a singular instance of opposition of design in the same building, by no means uncommon in Scotland. Thus, who would recognise in the massive composition of the back of Glamis Castle any affinity to the picturesque design of its front—or who would say that the two views of Newark Castle belonged to the same edifice? In the building now under notice, the opposite sides to those delineated present nothing but plain walls and windows, excepting one large low-roofed turret, and the change of design is complete.

FOWLIS, FORFAR.

TRADITION has it, that this Church† was founded in 1142. There is nothing to warrant an origin so remote, but the more probable account is given by Spottiswood, who says that it was “founded by Sir Andrew Gray of Fowlis, in the reign of King James II.” (1437–1460).

It wants but the bell turret to make Fowlis as perfect a specimen of the fifteenth century as Dalmeny is of a village church of the Norman period. Externally, its masonry is as beautiful and perfect as the day it was built, but internally all has been modernised, save one feature—the ancient rood loft, which now helps to form a chancel partition. No rule without an exception, is verified at Fowlis. The Reformation in Scotland, which commended the destruction of “idolatrous images and sick lyke,” has left this one object of its fury with the paintings upon its panels perfect as when executed.

The church measures externally 90 by 27 feet. It has not a projection upon its walls, and upon the north side there is not even a window, and a small door formerly near the west end has been walled up. The other portions are, however, full of feature. What can be more at variance with the design of churches in general than the three light window of the chancel, and the small circular piece eastern window? or what can contradict the unity of design more than the western and chancel windows, than the cluster of small windows between the church doors? Then we may contrast the studied absence of ornament of any kind over the windows with the decorations of the doorway.

Near this door a singular antiquarian relie is attached to the wall—“*the jugs*”—literally the stocks of Scotland; the difference between them and the English mode of penance being, that the neck was secured in the one country, and the legs in the other.

* The peculiarity alluded to is the semi-conical stone roof over the outer angle of the bartizan.

† It is situate about six miles west of Dundee, and is called *Easter*, to distinguish it from Fowlis *Wester* in Perthshire.



PALACE, ABBEY AND CHURCH OF DUNFERMLINE.

DUNFERMLINE is situated in the county of Fife, between five and six miles north-west of the ancient passage across the Frith of Forth, called the Queen's Ferry. From a distance it appears to be scattered over the brow of a gentle eminence, which advantageously displays its towers and spires, and affords prominence to the picturesque outlines of its ancient ruins : on a near approach the ground is found to be variously broken, giving steepness to the streets, and presenting abrupt declivities, sometimes surmounted by the hanging gardens attached to the well built modern houses of the richer inhabitants, while in other places the irregularities form wooded recesses, which, in close junction with some of the remains of the ancient ecclesiastical or regal magnificence of the spot, lay open many little glimpses of scenery characterized by much beauty, picturesqueness and variety. On a jutting eminence overlooking the wooded glen of Pittencrieff, is a remnant of architecture called King Malcolm's tower ; it has been one of those simple old square buildings which abound in Scotland, and that it is so old as the date attributed to it—that of Malcolm Canmore, may be greatly doubted. South-east of this tower, and on the verge of the woody glen, stand the stately remains of the Palace, strongly buttressed, with several windows, cross-mullioned, and one projecting oriel fashion. Though merely fragmentary, the remains of this edifice are full of interest, to the antiquarian investigator who delights to trace the foundations of departed walls, or to rummage in vaults and crypts half filled with rubbish. Among the objects worthy of attention connected with this edifice is a subterraneous passage of considerable extent which had connected the Palace with the Abbey. It was personally investigated by the Reverend Gentleman whose work is so frequently referred to in the following sketch, and he has given a full description of the curious results.*

Of the remains of the Abbey buildings, besides the Church, the most conspicuous is called the Frater-hall,—a portion of the walls of the refectory, or great dining-room, which witnessed the princely hospitalities of the rich mitred abbacy. Its ancient grandeur is attested by the south wall, still standing with its tall buttresses, and three rows of pointed windows, the highest tier of which are richly cusped. At one corner of the west gable is an octagonal turret stair-case, and at the other a square tower with a ribbed arched passage or pend beneath. In the recessed screen between them is a noble window, the upper part of which is divided by the intertwining of the mullions into departments, each cusped in quatrefoil. Many minutiae of the architecture of this building, and especially a small chamber in the wall with groined arches and bosses will interest the investigator.

The portion of the original Abbey Church still subsisting, is the nave, which, until the building of the new Church on the site of the choir, was used as a parochial place of worship. The exterior is conspicuous in the massive size of its buttresses. The great western door-way is within a deep semi-circular arched recess, of that rich Norman style, which we find in Scotland to have gradually been mixed up with the later forms of Gothic architecture, retaining its semi-circular shape in the doorways of buildings of which all the other arches are pointed. Thus there is but a step between the western doorway of this Abbey, which is purely Norman, and that of Haddington Church which belongs to a later age. The upright mouldings or pilasters are of the usual character in Norman edifices—alternately polygonal and circular, the shafts undecorated. The interior tiers of moulding of the arch are of toothed and rose work, while a broad band of

* See p. 95 et seq. of " Historical and Descriptive Account of Dunfermline, by the Rev. Peter Chalmers, A. M. Minister of the First Charge Abbey Church, Dunfermline, 8vo. 1844."

sculpture, representing grotesque heads, animals, and foliage, spreads round the whole, and is surmounted by a narrow decorated moulding, resembling the character of a later period. On the north side a projecting porch contains an arched door-way of the simplest form of Norman, and a small arcade of the same school of architecture immediately above the porch is in strict accordance with its simplicity. In the interior of the porch, represented in one of the woodcuts, it will be seen that the arch over the door-way communicating directly with the interior is purely Norman, while the somewhat rich groined arching of the roof is of a later date. The same difference in ages is marked by the windows of pointed Gothic, and by some other portions of the architecture of the two narrow square towers, the northern one surmounted by a spire, which stands slightly within the level of the gable at either angle of the western end. Making allowance for some restorations made at the period when the new church was built, the portions in the pointed Gothic style probably indicate the parts renewed after the destruction of the Abbey by the followers of Edward I., to be noticed in the historical sketch.

The interior is characterized by the same architectural distinctions. Towards the western extremity the clustered pillar supports the deeply moulded pointed arch, while further on the supporting pillars are circular with the stunted hard Norman capital, and the arches are semi-circular. The cylindrical shafts of the easternmost arch on either side are adorned by large zigzags. Belonging to the purely Norman department of the architecture, is the strongly marked arcade represented in the accompanying plate, with its toothed arches, the scaled capital, and the flowered cornice. Though it is not of great size, the effect of the interior of this nave is that of massiveness and gloom.



HISTORICAL SKETCH.

FROM an early period Dunfermline appears to have been a favourite residence of the Scottish Kings. Fordun states that the marriage of Malcolm III. to his sainted Queen, was there celebrated in 1070, and he mentions it as a rocky spot, well fortified both by nature and art, and situated amid a dense forest. Turgot, the confessor and biographer of St. Margaret, states that she founded and endowed a church at the place of her nuptials, and this probably points to the church from which, as we shall afterwards find, her remains were translated. It is referred to in the beautiful ballad of Sir Patric Spens.

The King sits in Dunfermline Tower,
Drinken the blude red wine,
Whare sall I find a skeely skipper
Will sail this ship o' mine.

The historical reference of this ballad has never been ascertained, but some critics have supposed it to be connected with the mission for the Maid of Norway in 1290. The mass of wall which still remains to indicate the position and architecture of the Palace, does not convey an impression of great antiquity. In 1812, there was discovered in the ceiling of an oriel window, at the south-western extremity, a stone, on which is carved a representation of the Annunciation. It appears to bear on a scroll beneath an escutcheon some figures which have been interpreted as the year 1100, in Arabic numerals. Without any inquiry, however, as to the time when these signs came into use, they were so utterly unknown in Scotland, so far as can be inferred from any remains extant at the present day, that their use on this occasion may be held distinctly to shew an anachronism. The figures, though they have little pretension to art, are somewhat too freely cut for such an age. The arms on the escutcheon are similar to those of George Dury, abbot of Dunfermline, at the time of the Reformation, as they appear on the seal of the abbey, and the stone is probably of no older date.

The monastery was dedicated to St. Margaret, the Queen of Malcolm Canmore, who died in 1093. It is supposed to have been connected with the Culdees, but the supposition rests on no better evidence than a reservation in a charter from David I. to the monks of Dunfermline, of the right which the Culdees used to enjoy to a pension out of the lands conferred by the Charter. It was long supposed to have been founded by Malcolm III. whose reign began in 1057 and ended in 1093, on the faith of a charter from that monarch, which the skill of later antiquarians has detected as a forgery. The editor of the Chartulary says of it—"The original has never been seen. It is not mentioned in the Register. The style of *Basileus* though adopted in a seal of a succeeding king, is a Saxon affectation not likely to have occurred to Malcolm Canmore, and very likely to have been invented by some Scotch defender of the Independence when that came into dispute. The *Earls* and *Barons* are too ostentatiously put forward, at a time when it may be doubted if their respective ranks were quite ascertained or named."*

It is supposed that the foundation was a Priory until the reign of David I. when it was raised to the rank of an Abbey, Ganfrid, Prior of Christ's Church, Canterbury, having been elected the first Abbot in 1128. It was gifted with extensive lands and ecclesiastical benefices, among which was the Church of the Holy Trinity of Dunkeld, which afterwards became the Cathedral of that diocese. It was in the year 1244, and while Robert de Keldelecht was Abbot, that the Abbey was raised to the dignity of the mitre, the usual privileges of a mitred Abbot being conceded in a Bull the terms of which are preserved in the Registry, granted by Pope Innocent IV. at the desire of Alexander III. It was not until five years after this event, viz. 1249, that Queen

* Innes' Preface to *Registrum de Dunfermelyn*, p. 21.

Margaret, the Patron Saint of the foundation, was canonized, and placed in a position to be canonically the object of an ecclesiastical dedication. As "miracles infinite" had been performed by her remains, an application was made to the Pope in 1246 by Alexander II. to admit her to the Calendar. As the general reader is well aware, the evidence requisite to establish such a claim required to be full and distinct, so that if we get over the first question whether the class of miracles on which such claims were generally rested are to be admitted as proveable by any human testimony whatever, the most sceptical must admit that the evidence, such as it might be, was generally both abundant and strict. One illustration of this strictness was afforded in the present instance, for after a Commission consisting of the Bishops of St. Andrews, Dunkeld, and Dunblane, had made a favourable report, it was found invalid because they had not incorporated the evidence of the witnesses, and a new Commission was issued. In the year 1250, the bones of the saint were "translated" from the place where they were originally deposited, "in the Rude Altar of the Kirk of Dunfermline," to the Choir of the Abbey Church. The young King Alexander III. with his mother, and a large assembly of nobles and clergy, were present at the ceremony. The remains were placed in a silver sarcophagus, which the chroniclers state to have been adorned with precious stones. So interesting a scene could not of course occur without its appropriate miracle. The remains of King Malcolm, her husband, were deposited in the same spot, and at first all the strength of man was found insufficient to remove the relics of the maiden wife from the spot, until those of her husband had been first lifted and removed to the place where hers were destined to lie. According to Wyntoun:—

" With all thare powere and thare slycht,
Her body to rays thai had na mycht.
Na lift her anys owt of that plas,
Quhar sho that tyme lyand was,
For all thare devotyownys
Prayeris and gret orysownys,
That the persownys gaddryd there
Dyd in devot manere:
Quhell fyrst thai tuk upe the body
Of hyr lord that lay thareby
And hare it bene into the quere
Lystly syne in fayre manere
Her cors thai tuk up and bare hen,
And thame enteryd togyddyr then.
Swa trowyd thai all than gadryd thare
Quhat honoure cil hyr lord scho bare."*

The possession of these relics made Dunfermline a place of extensive pilgrimage. At the Reformation, the shrine in which they were contained was conveyed to the castle of Edinburgh, and subsequently was taken in charge by the last Abbot of the monastery, by whom it was preserved in his obscure wanderings. It fell into the hands of the Jesuits, and having been some time at Antwerp, was subsequently preserved in the College of Douay, where it was an object of high veneration to all Scottish Roman Catholics. The shrine and its mortal contents subsequently disappeared in those successive troubles to which the manuscripts and other property of the Scottish Establishment at Douay fell a sacrifice.

A list of the places whence this rich and powerful Abbey derived its revenues, supplied by Mr. Chalmers, ranges from Berwick on the Tweed, through all the intervening districts to Dingwall in Rosshire. Among its possessions and privileges were some taxes and monopolies, and one of these was the important right of ferry across the isthmus of the Frith of Forth, which is supposed to have derived the name of the "Queen's Ferry," still retained by it,

* Wyntoun's Cronykil, b. vii. c. 10.

from Queen Margaret. The monastery was gifted with a diversity of tithes on rents, taxes, and commodities, the enumeration of which casts a curious light on the habits of the age. Thus among the gifts from the monarchs, and chiefly from David I., were "the tenths of all the huntings between Lammermoor and Tay : of all his [David's] wild mures of Fife and Fotheriff : of all the salt and iron brought to Dunfermline for the King's use : of all the money rents of Stirling : of all the gold that might come to him from Fife and Fotheriff (a proof as some think of the precious metals being found in these districts, or, as others imagine, only referring to the King's rents or revenues) of all the cane [a species of tax or rent] payable to him, brought to Dunfermline from Fife, Fotheriff and Clackmanan, in grain, cheese, malt, swine and cows, and even of eels : of his lordships in corn, animals, fishing, and money : and also the cane of a ship wherever it may have plied in his kingdom."*

Many of the great barons were feudatories of the Abbey, and the Earl of Fife repeatedly did homage in the pompous form exacted from the ecclesiastical vassals, who were liable to the terrors of excommunication if they did not comply. An inquest regarding the homage of these Earls is still extant, in which a witness attested that a former Earl did homage before the great altar previous to the celebration of high mass, the king, seven bishops, and seven earls being present, and a witness testifies to another act of homage remembered by him, from the particular circumstance, that the abbot's chamberlain received a well-furred cloak on the occasion. "*unam super-tunicam bene furratam.*"† Among the muniments of this great establishment are found many notices of the right to bondsmen attached to, and conveyed from master to master with the soil. Not the least curious feature is the preservation of the genealogies of these unhappy slaves, in respect to whom these records, usually the concomitants of high birth, may have performed functions somewhat like those of a modern stud-book, if the pedigrees were not preserved for the mere sake of supplying a connected record of ownership. Some allusion is made in these documents to the scanty obligations of the monastery to its bondsmen. There was no obligation, it appears, to support them in want and old age : but the inquiry appears to have been applied not to the regular slaves, but to those members of the bonded families who had been allowed to wander forth on the world. All their descendants are allowed the sanctuary of the monastery when pursued for slaughter, but the declaration is accompanied with the notandum that all the world are entitled along with them to this privilege. It is demanded by the bondsmen that if any of their race be mulcted for manslaughter, the monastery should contribute the amount of twelve merks to the penalty ; but the inquest to whom the inquiry is directed, answer that "they never heard of such a thing in all the days of their life."‡

The formidable power of excommunication has already been alluded to as exercised by the Abbey, and the muniments of the establishment shew some remarkable instances of its effectiveness. Thus the Lord of Dundas, on the south side of the Firth of Forth, having asserted a right in his own person to certain rocks along the shore convenient for the landing of boats, interfered with the servants and boats of the abbot when attempting to use them. The Abbot maintaining that the rocks were the exclusive property of his monastery, launched a sentence of excommunication against his opponent, who finding himself compelled to yield, "humbly supplicated the Abbot, sitting along with some of his council on these rocks, as being in possession of them, that he would absolve him from the sentence of excommunication, and he should abstain from molesting the men and boats in future."§ He was absolved accordingly.

The Abbot possessed the means of aiding his spiritual anathemas, by temporal powers of a no less formidable character. The Abbey possessed a right of regality over its lands, or a considerable portion of them. This right gave the lord of regality a jurisdiction greater than

* Chalmers' Historical Account.

† Ib. 215. Registrum, p. 235.

‡ Chalmers, 219. Registrum, p. 240-1.

§ Chalmers' p. 203. Concordantia cum I de Dundas de Passagio, Registrum, p. 262.

that of the Sheriff, and, in ordinary criminal questions, superseding that of the king's supreme courts, from which those amenable to the regality might be "repledged," or removed for trial there. These hereditary jurisdictions were not abolished until the year 1747. They passed from hand to hand with the lands to which they were attached: and the regality of Dunfermline continuing attached to the temporal lordship after the dissolution of the monasteries, we find the newspapers so late as the year 1732, recording a conviction by the judge of the regality, of some gipsies who lived in a cave and plundered the neighbourhood, in these terms:—"This day was finished here a very tedious trial of four gypsies (or gypsies habit and repute) strollers, or vagabonds, which lasted between eighteen and nineteen hours, by the honoured Captain Halkett, James Dewar of Lassodie, and Henry Walwood of Garvock, deputies of the most honorable the marquis of Tweeddale, as hereditary baillie of the justiciary and regality courts of Dunfermline: when on a full and plain proof, James Ramsay, one of the gang, was sentenced to be hanged the 22nd of March next; and the other three to be whipped, the first Wednesday of each month, for one half year, and afterwards to be banished the regality for ever."*

The remains of the tutelary saint and her husband, deposited in Dunfermline, became the commencement of a long procession of Royal burials, and the chroniclers generally mention this abbey as the successor of Iona, the more ancient burial-place of the Scottish monarchs. On a spot now covered by the new church, there used to be visible in the surface of the ground six large flat stones, which popular tradition indicated as the royal tombs. Before the interesting investigations regarding the tomb of Robert the Bruce to which we shall presently have to refer, the earth beneath these stones was examined under the eye of Sir John Graham Dalzell, who came to the conclusion that the bodies of the Kings "were deposited in tombs standing above the large flat stones, or, at least, that all were not interred below them; and that these tombs were destroyed in the general wreck of the Abbey." The practical results of his excavation were, that for a few feet the earth had the appearance of being travelled, and was found to contain fragments of bone.

"Under this, however, about four or five feet from the surface, a coffin rudely built of small irregular pieces of sandstone along with a scanty portion of lime, and covered in the same manner with similar materials, was found, containing the skeleton of a full grown person nearly entire. Its position was not directly below the large stone, but one half of the length further west. It lay amongst soft humid clay, completely filling the coffin, from which the bones had imbibed so much moisture, that on lifting a broken one, the water poured from the lower end as on squeezing a sponge. The head, or upper part of the coffin, towards the west, was contracted into narrow compass, for admitting the skull, which was quite fresh, and the teeth sound."†

He forms the opinion that this subterranean tomb is to be attributed to an earlier date than the death of any of the kings who were buried at Dunfermline. From the moist character of the soil it is difficult to believe that bones of even so old a date as these kings could have been so well preserved as to have been distinguishable in the present century.

But the main source of interest connected with the tombs of the kings is the discovery, made at a comparatively late period, of human remains, believed to be those of the great King Robert Bruce, who was long known to have been buried not far from the spot where they were found. This monarch died at Cardross on 7th June, 1329, and his remains were conveyed to Dunfermline, where they were buried in the choir of the church before the high altar. The body was embalmed and a rich tomb or cenotaph was erected above the spot. It was supposed to have been fabricated in Paris, to have been made of white marble in gothic work, and richly gilt; and the Chamberlain's accounts confirm these particulars. Barbour says in "the Bruce":—

* Extract from Caledonian Mercury. Chalmers, p. 246.

† Chalmers, p. 137.

And quhen thai lang thus sorrowit had,
 Thai haiff had him to Dunferlyne,—
 And hym solemply erdyt syne,
 In a fayr tomb, intill the quer.

Fordun and others confirm the circumstance of the interment having been in the choir. Centuries had passed by—the church had fallen in ruins—the gilded marble tomb had been purposely dilapidated, or had been overwhelmed in the larger ruins of the church. It was on the 17th February, 1818, that some workmen, clearing out the ground for the foundation of the new church, which was partly to occupy the area of the old choir, reached a low burial vault, within which they found a large leaden coffin, so far decayed in some places that the black decaying bones of a skeleton projected through. Mr. Burn, as architect of the new church, being near the spot, instructions were given for the enclosure and protection of the vault, until it might be inspected in the presence of official persons. The inspection took place on the 5th November, 1819, in presence of two of the Barons of Exchequer, the King's Remembrancer, the clergy of the district, and several other gentlemen. A full report of the proceedings, preserved by the King's Remembrancer, has been printed by the Society of Antiquaries. It was found that the remains were incased in two coats of lead, each about an eighth of an inch thick, not constructed in the shape of a coffin, but wrapped like a cerecloth round the body. In the interior were some fragments of a shroud of fine linen cloth, traversed by a few golden threads. The size of the body, and the corporeal strength indicated by the structure of the bones, were said to "correspond with the historical accounts of the stature and prowess of the illustrious monarch." It was another incidental reason for believing in the remains being those of Bruce, that the breast-bone was sawn in two, indicating the means by which persons ignorant of anatomy might have removed the heart, in conformity with that King's well-known injunction. Here it may be said that the evidence stops, but it has been considered by high antiquarian and historical authorities to be sufficiently convincing. Those who had the good fortune to see the vault when it was first opened, declared that the leaden covering towards the upper part of the head was worked into "the likeness of a kingly crown." At the official inspection no such ornament could be detected—the outer covering of the head appearing to be as round as a bullet. It is stated in the official report that—"there were no remains of the rude crown which had been observed at the first opening, it having probably been carried off at that time by some of the spectators."*

Another incidental discovery was allowed for a short period to make the evidence of the appropriation of the tomb appear conclusive. It is thus described in the official report:—"The workmen in the course of their operations a few days afterwards (10th November), found a plate of copper, five inches and a half in length, and four in breadth, and about an eighth of an inch in thickness, with holes at each corner for fixing it on the coffin, bearing this inscription—*Robertus Scottorum Rex*; the letters resemble those on the coins of this King. A cross is placed under the inscription, with a mullet or star in each angle, with the crown precisely in the form on those coins. It was found among the rubbish which had been removed on the 5th, close to the vault on the east side, and most probably had been adhering to one of the stones of the vault, and had thus escaped our notice at the time. Immediately upon this important fragment being found, the chief magistrate, Provost Wilson, very obligingly sent it to me; and, by your Lordships' directions, it has been deposited in the Museum of Scottish Antiquaries."†

This relic was subsequently found to be a forgery, the arrangements for its discovery among the rubbish having been made in furtherance of a practical joke; it had in the meantime been repeatedly engraved, as a characteristic and picturesque illustration of the tomb of the great liberator.

* *Archæologia Scotica*, II., p. 441.

† *Archæologia Scotica*, II., p. 447

It remains to mention briefly the more marked of those calamities which have reduced the ancient edifices of the Abbey to their present state. Edward I. with his court spent the winter of 1303 in the Abbey, where he was royally entertained—a marked indication of its early magnificence. On the departure of his court, early in the spring of 1304, the Abbey buildings were set fire to by his soldiers, whether in savage recklessness, or under the instruction of the King himself, actuated by a conqueror's distaste towards the emblems of power and magnificence among those whom he considered his subjects. The church was spared, and the massive Norman architecture still extant, is evidently of an age anterior to the destruction. The buildings suffered in the troubles of the Reformation, and Lindsay of Pitscottie briefly and emphatically, in chronicling the events of May, 1560, says—"Upoun the 28 day thair of, the wholl lordis and baronis that war on this syd of Forth, passed to Stirling, and be the way *hest down the Abbey of Dumfermling.*"*

The new Church, built over the site of the ancient choir, on a plan provided by Mr. Burn, was opened for public worship on 30th Sept. 1821. Mr. Chalmers says:—

"The interior of the Church is much and universally admired for the simplicity, chasteness, and elegance of its form and ornaments. It is in the figure of a cross, as similar as could be supposed to that of the original Abbey Church, on the site of which it stands, having two transepts near the eastern extremity, from the centre of which rises the high tower, supported by four massive columns. These columns, like the smaller ones supporting the roof, are fluted with Roman cement in the solid mason work, and their capitals are ornamented with beautiful imitations of foliage. The ribs of the different arches, and the decorations on the ceiling, are in excellent taste; and the effect of the whole, from every quarter, but particularly from one of the gallery doors, is grand and pleasing."†

* Chronicles of Scotland, p. 555.

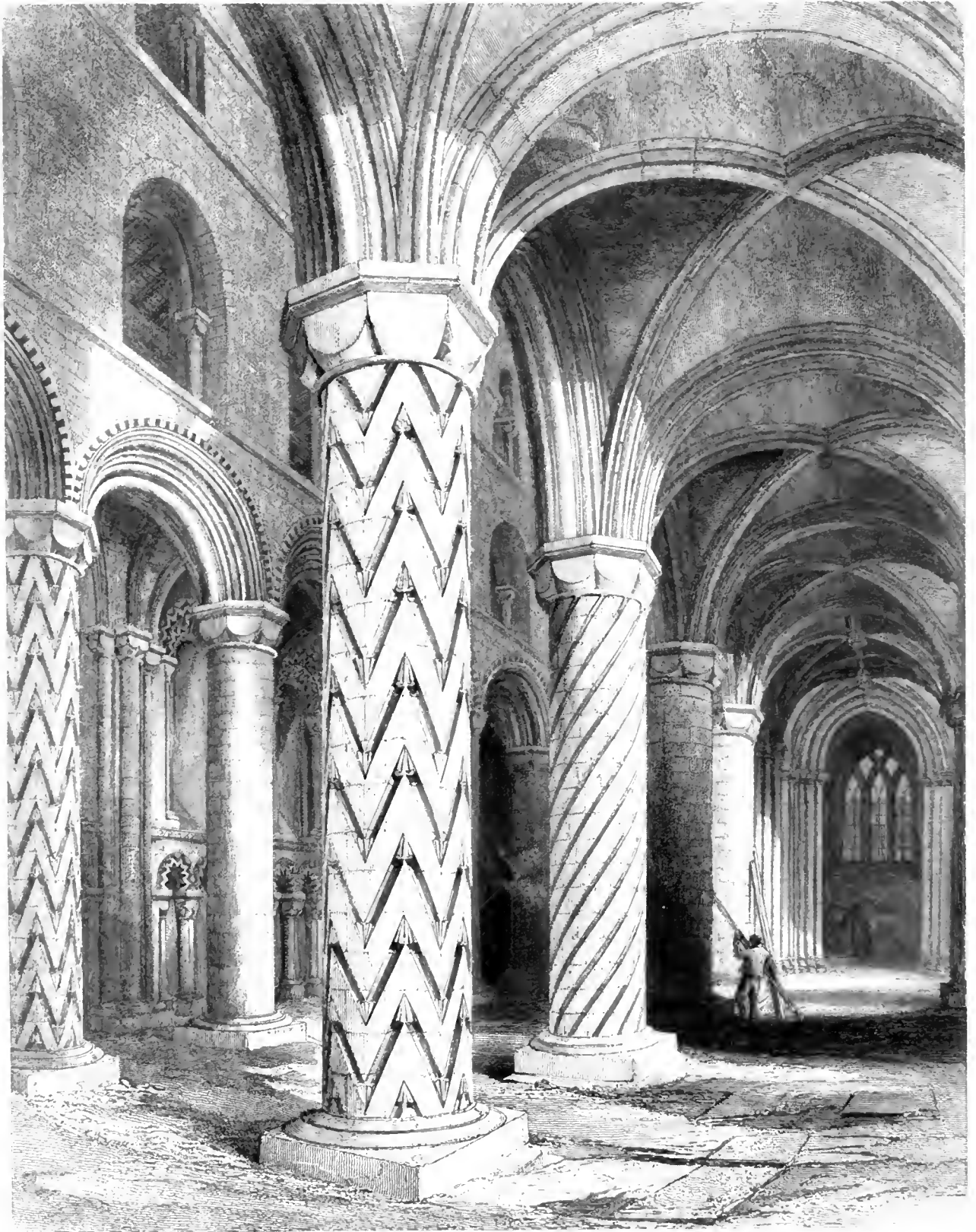
† Historical Account, &c. p. 323.

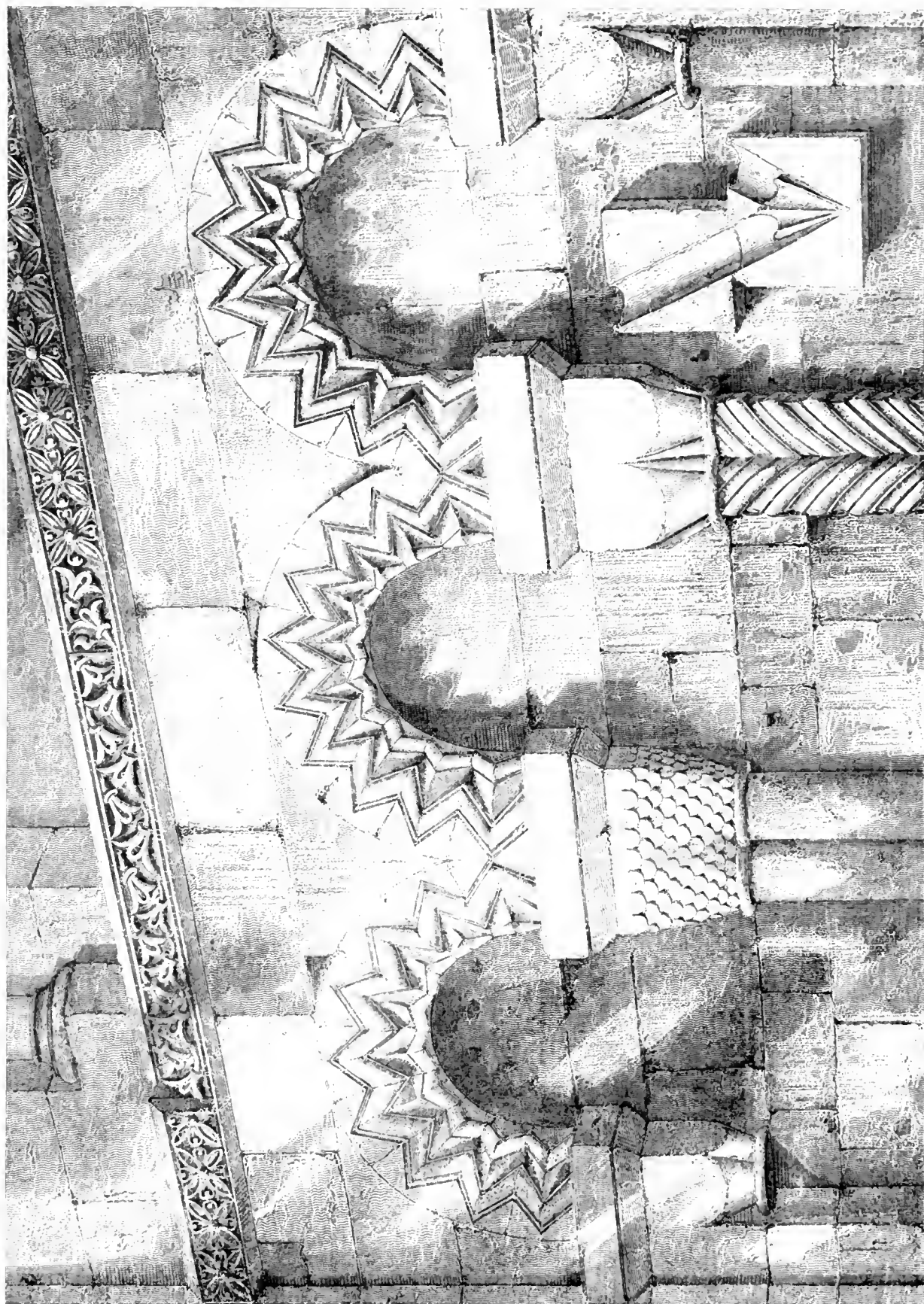




Drawn by R. W. Bidmead

Printed by J. W. Smith



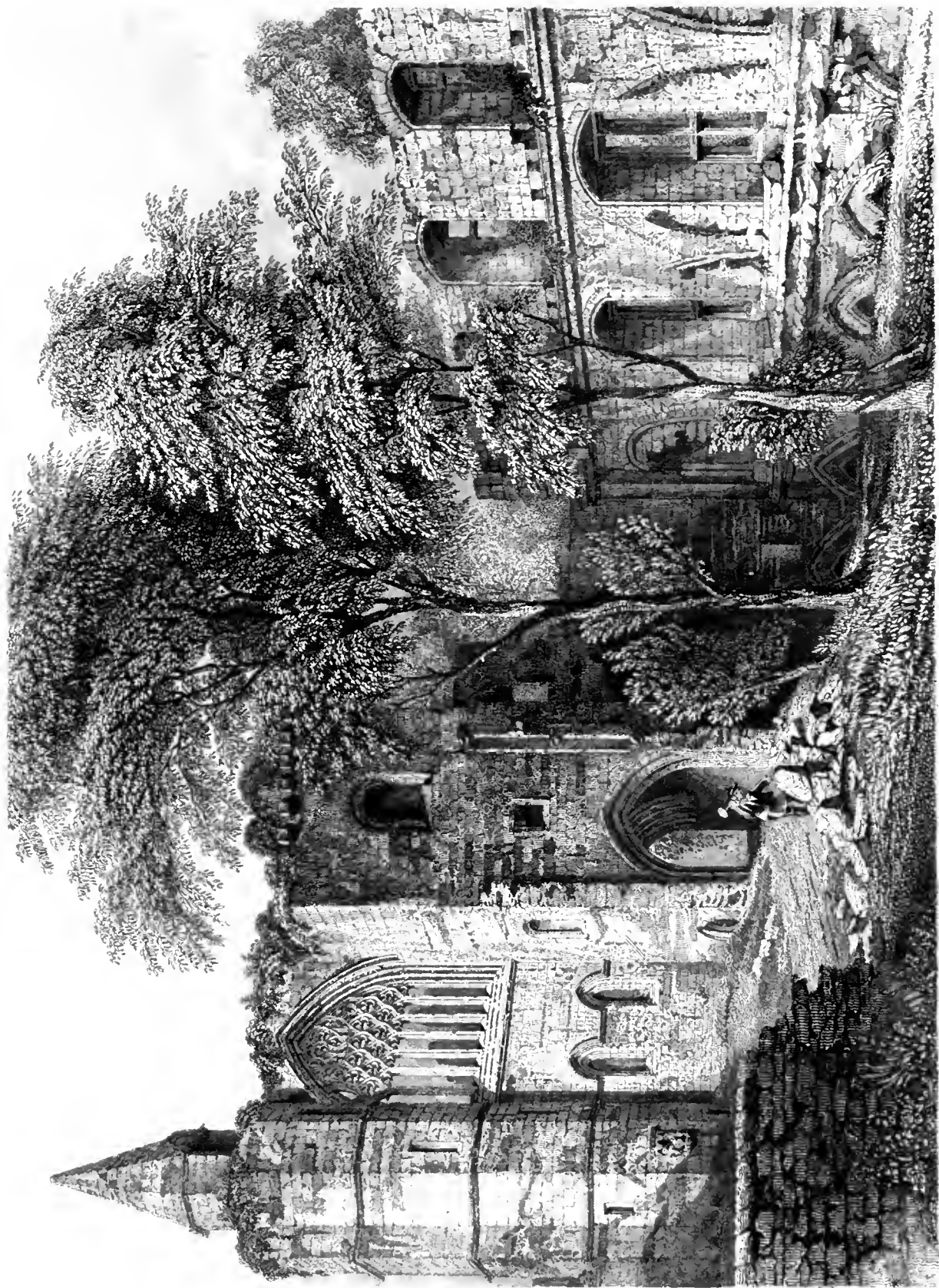


Engraved by J. H. St. John

ARCADIA OF THE NAVAL

Engraved by J. H. St. John





THE CATHEDRAL OF DUNKELD.

WHEN the traveller sweeps round the shoulder of Birnam Hill, and rapidly descends from the level to which, in his journey from Perth, he had gradually and almost insensibly risen, he feels emphatically that he is crossing "the Highland line," and that there is at once a marked transition in the character of the country. Behind, the landscape stretches far off in small undulating hills, fruitful but uninteresting. In front is a deep glen bounded by craggy rocks, where the bare stone projects here and there in huge rough gray masses, and the heather aids with its solemn purple the impressiveness of the vast crowd of mountain-tops, which appear all at once to have risen up from the flat earth. Yet the scene wants not softening and beautifying elements. While the rich coppice-wood of indigenous birch, hazel, and oak, coat the more sheltered portions of the elevated ground, the lower valleys are rich in stately spreading trees, some of them conspicuous for their age and great size. The Tay, still an abundant rapid river, and beautifully clear, flows winding through the sinuosities of the glen, and close by the village of Dunkeld it is spanned by a stately bridge. But the chief individual ornament of the scene is the Cathedral, with its gray square tower rising up from a vast mass of trees, which cluster round and shade the ruined church. The choir, where stands the tomb and recumbent statue of that celebrated freebooter the Earl of Buchan—better known as the Wolf of Badenoch—is fitted up as the parish church. The nave—the only part where the pristine features are preserved—is ruinous, but not so far advanced towards decay as to deprive it of its dignity and peculiar character. The circular pillars might in England have been held to point to the Norman period, although an examination of their proportions would, wherever they were met with, show that they did not legitimately belong to that peculiar style. It has been found, however, in Scotland, in many instances, that features which have generally been considered peculiar to the Norman, have descended far down through the later developments of Gothic architecture. The arches of the triforium, though semicircular, cannot be adduced as an instance of this peculiarity, since they are divided by mullions enclosing trefoils according to a late type of Gothic architecture, and indeed are, on a small scale, similar to the arches of the triforium of York Minster. The clerestory windows are rude in their interior form; it would almost seem as if they must have originally been adorned with carved work, which has been destroyed. The other windows are pretty fully decorated; and it is interesting and historically curious, to mark, even in this distant mountainous episcopal see, traces of the flamboyant character of the French Gothic artists. A singular illustration of the arbitrary wilful ways of the mediæval architects, appears above the great western window. The canopied moulding is twisted to one side, to make room for a circular ornament, containing some of the details of a decorated geometrical window. There does not appear any reason whatever, why the ornament should be there, and the arch and moulding of the window rendered unsymmetrical, unless that the architect chose to try how neatly he could adapt the flamboyant style to a small circular pattern, and chose this particular part of the wall for the exhibition of his skill, without allowing any weight to the circumstance that it disordered the harmony of the building.

HISTORICAL SKETCH.

This secluded spot was one of those selected for the semi-monastic institutions of the religious body called, in early Scottish history, the Culdees. When, and in what manner, they planted themselves here, it would now be difficult to discover; though Abbot Mill commences his *Lives of the Bishops of Dunkeld* by the statement, that it was given by Constantine III., king of the Picts, to St Columba. The Abbot may, perhaps, have had more authentic ground for some memorials of the customs of these Culdees, who, he tells us, had wives according to the habit of the Eastern Church—*a quibus, dum vicissim ministrarunt, abstinebant*.^{*} In the course of his policy towards the Church of Rome, King David superseded the authority of the Culdee institution by procuring its erection into a see, of which the head of the monastery was the first bishop. The date of the erection is generally stated to be 1127.† Although it contains traces of an early Gothic age, it is not likely that any part of it was built during a full century later than this date. As to the progress of the structure, we are told by Mill, that the foundation-stone of the nave was laid by Bishop Robert Cardeny—whose tomb and recumbent statue still ornament the nave—on the 27th of April, in the year 1406;‡ but the pillars would appear to belong to an earlier period. By the same authority, this bishop is said to have constructed the second arches—*vulgariter le blindstorijs*, meaning evidently the triforium, and to have glazed all the windows of the choir, except the eastern one, which appears to have been completed by his successor, Donald Macnachtane. His own palace is said to have been built in the Alpine fashion—probably of wicker-work—and thus open to the incursions of the Highland reivers, who appear to have been ever the terror and the torment of the bishops of Dunkeld. Cardeny built a fortified palace for his protection, which Mill mentions as existing in his own day. In Slezer's view, where the Cathedral is represented nearly in the state in which it is at present, there appear the remains of a tower or fortalice—probably the same which was erected by Bishop Cardeny. From the time of its erection, the bishop appears to have waged more equal war with his wild neighbours. The Highland names of these outlaws are quaintly dotted over Mill's arid Latin, and he informs us that Bishop Lauder was attacked, when at the altar on Pentecost, by a "sorneir" of the Clandonoquhy, who discharged a shower of arrows at him; but that the bishop succeeded in subduing the whole tribe. Bishop Bruce suffered from the invasions of Robert Reoch Makdonoquhy, who ravaged the land of little Dunkeld, belonging to the temporalities of the see. It is just possible that this and other ravages may have given rise to the grotesque lines of a later date—

"Was there e'er sie a parish—a parish—a parish,
Was there e'er sie a parish as little Dunkell,
Where they sticket the minister—hanged the precentor—
Dang down the steeple, and drunk the bell."

We are told that Bishop Lauder, whose accession is dated in 1450, completed the nave, roofing it in, and glazing the windows; and that, in 1469, he founded the *campanile* or belfry. This bishop was a great benefactor of the Cathedral. A list has been preserved of ceremonial robes and precious ornaments with which he supplied it, including a cross, in which a relic of the real cross

^{*} Mill, *Vite Episcoporum Dunkeldensium*.

[†] *Ib.*, Keith's Catalogue, p. 46.

[‡] *Vite*, p. 16.

was inlaid. He caused the twenty-four miracles of St Columba to be painted at the altar, where he placed two images of that national saint.

There are matters of higher interest, however, connected with the bishops of Dunkeld. Bishop Sinclair has a fame both historical and traditionary, from his conduct in the war of independence with England, which procured for him the name of the Warlike Bishop; while Robert the Bruce, sympathising more with his heroic than his ecclesiastical qualities, called him his own bishop. When an invasion of Scotland was attempted in 1317, after the battle of Bannockburn, the English army landed on the coast of Fife, and so intimidated the gentry and common people of the district, unprepared to meet such an attempt, that the invaders had a fair prospect of again subduing the country. The high-hearted Bishop threw aside for the time his peaceful religious character—no uncommon sacrifice in those days—and engaged in a double conflict, to overcome the recreant misgivings of his countrymen, and lead them on to attack their enemy. With the slightest possible portion of the decorations of his ecclesiastical office about him, but well armed as a soldier, he rallied the fugitives, crying out—“Turn for shame! Let all who love Scotland follow me.” The English invaders were routed, and driven back to their ships.

Another name, still more celebrated, adorns the see of Dunkeld—that of Gavin Douglas, the scholar and poet, whose translation of Virgil has almost the merit of originality, and will be a lasting specimen of the expressiveness and literary adaptability of the Scottish language at the dawning of the sixteenth century. This effort, after more than a century, affording the noblest specimens which English genius has contributed to the same species of literature, had passed over it, was revived as a valuable work; and now, after the interval has been more than doubled, and an incalculable quantity of rare talent has been devoted to the same field of exertion, the translation of Virgil by Gavin Douglas attracts the earnest attention of the student both of classic and British literature. Though thus known to our age as the scholar and man of letters, few men had experienced more of the turbulent politics of Scotland. He was one of the parties in a great conflict for ecclesiastical patronage between the Crown and the Church, having been destined for the archiepiscopal see of St Andrews, but driven from it by Prior Hepburn and the canons, who had procured the papal sanction for Andrew Forman. In the great dissensions between the Hamiltons and the Douglasses, during the minority of James V., Bishop Gavin signally appeared as a peacemaker, though his blood relationship to one of the parties would have readily justified him, in that and much later periods, had he become a violent partisan. His reproof administered to another prelate, who acted the more natural but less dignified part, has become historical. In the Black Friars' Church in Edinburgh, he requested Bishop Beatoun to mediate, as he himself was doing, between the parties. Beatoun was defensibly armed for the conflict, and with too much vehemence, in which he forgot what was under his sacerdotal robes, he struck his hand against his breast, saying that in his conscience he knew nothing of the matter, while he made the plates of his armour rattle. Douglas's rejoinder, as given by old Pitscottie, was—“My Lord, your conscience is not guid, for I hear it clattering.”* Yet Douglas, when he was appointed to the see of Dunkeld, was obliged to have recourse to temporal weapons. He had an opponent in a relation of the Earl of Athol, who had overawed the chapter, and fortified the tower of the Cathedral with wall-pieces; and it was partly by a successful siege, and partly by negotiation, that the Bishop got possession of the temporalities of the see.

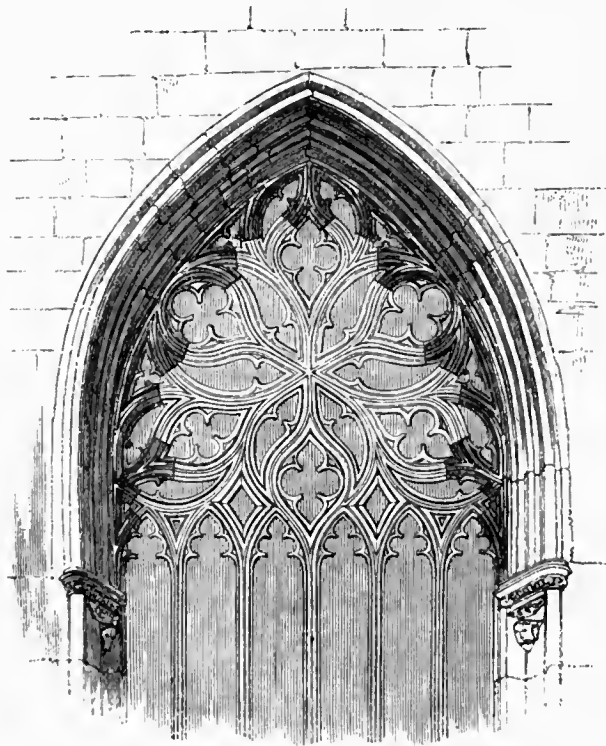
The edifice of the Cathedral suffered much injury at the Reformation. A document is

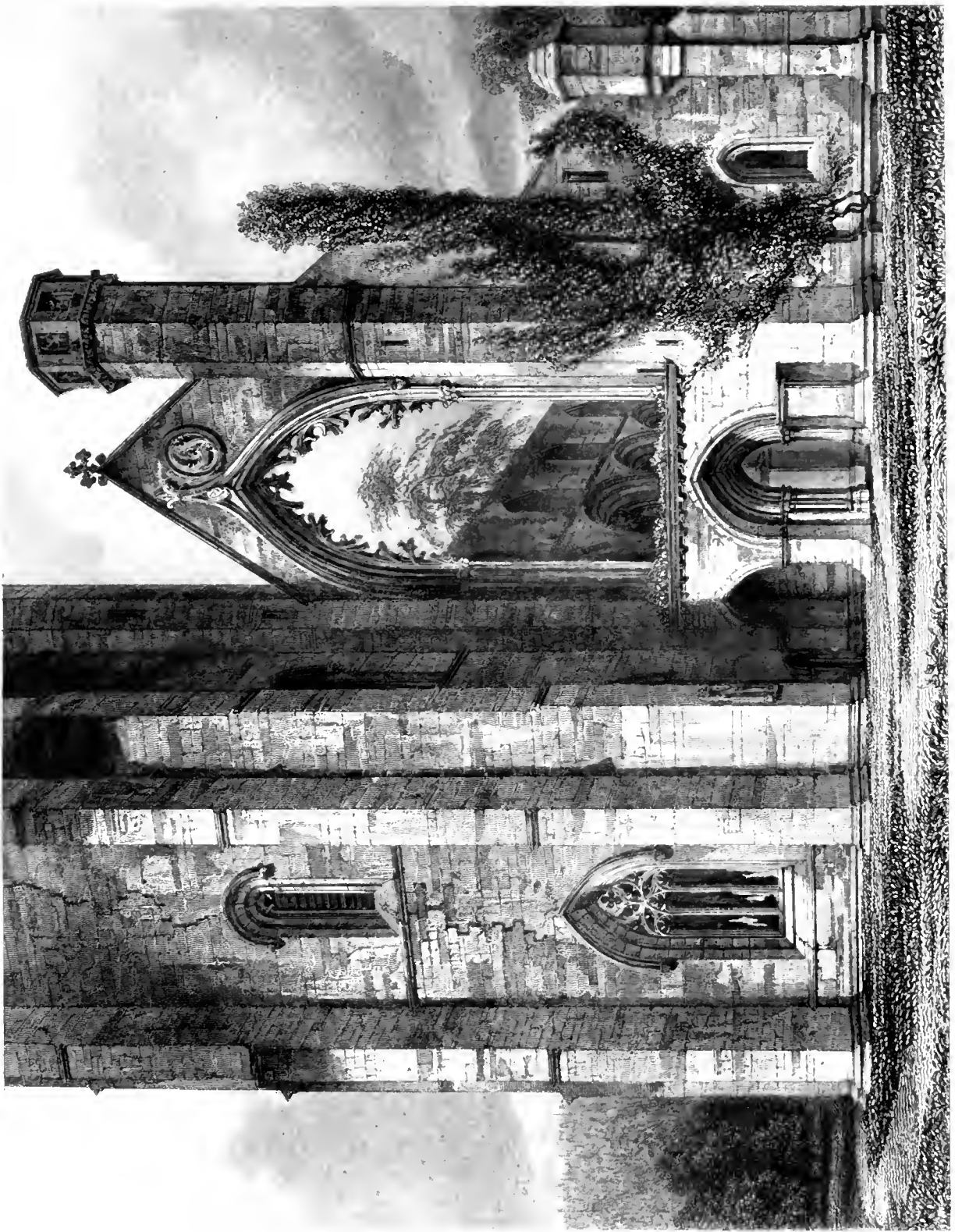
* Chronicles, 287.

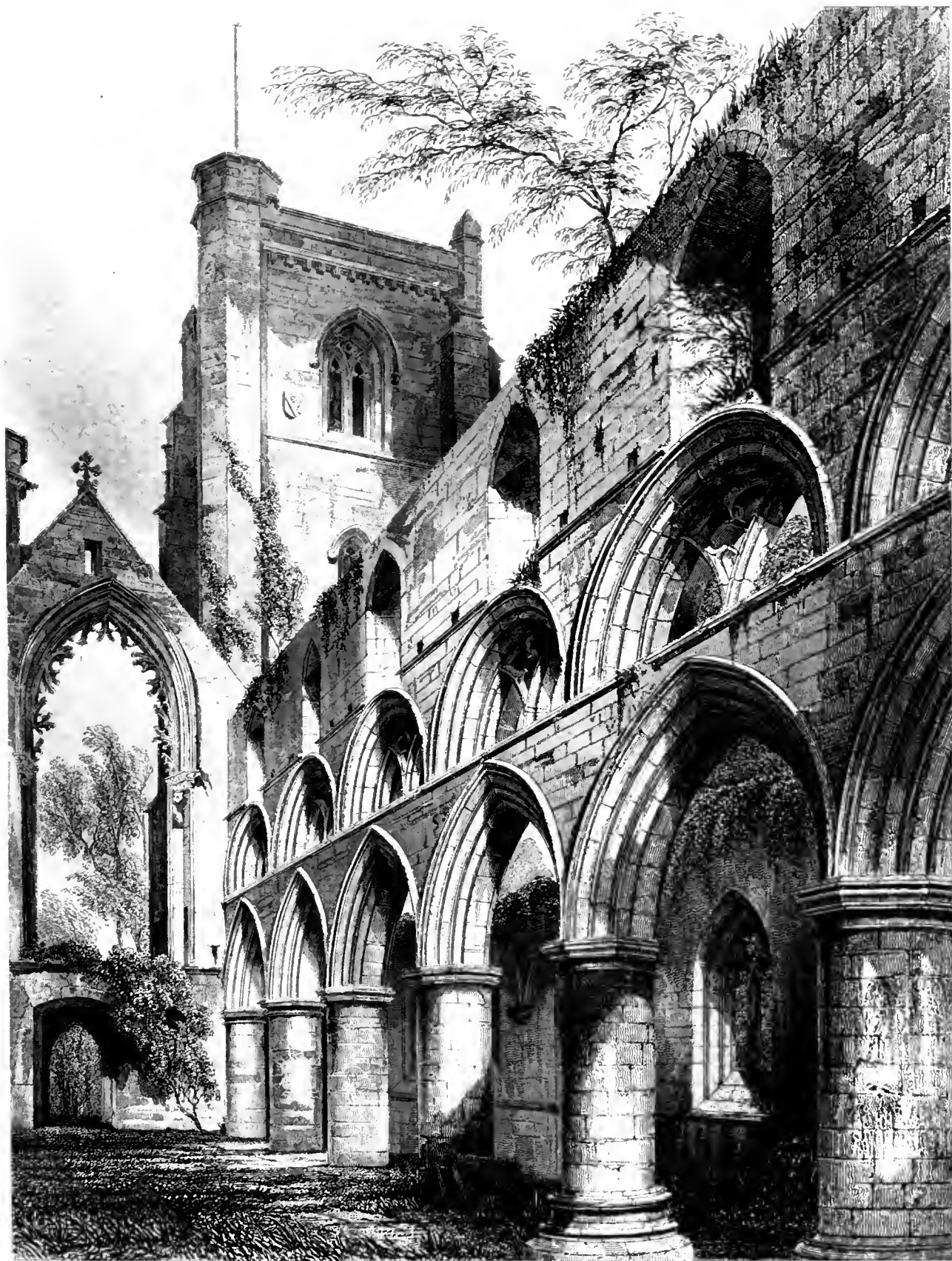
preserved, by which, in the year 1560, two neighbouring landowners were directed "to pass incontinent to the Kirk of Dunkeld, and tak down the hail ymages therof, and bring furth to the kirkyard and burn them openly; and siklyk cast down the altaris and purge the kyrk of all kinds of monuments of idolatyre."* Unfortunately the iconoclasts did not restrict themselves to their peculiar duty; but, once set on the art of destruction, carried it out as far as their tastes and the occasion induced them. "The Cathedral and the choir," says the author of the *Statistical Account*, "were completely sacked. The windows were smashed, and the doors torn from their hinges. For the credit of the mob, it does not appear from the walls that fire had ever been applied as one of their engines of destruction." The edifice must have suffered further calamities in the Highland wars of the Revolution. When the troops of Claverhouse, victorious, but without their leader, marched southwards from Killiecrankie, they encountered the Cameronians at Dunkeld, where a fierce conflict naturally ensued between bodies who so cordially detested each other. The tower of the Cathedral was fortified and defended, while the inhabitants of the village found refuge in the Church. It was the only edifice in Dunkeld then saved from absolute destruction by fire.†

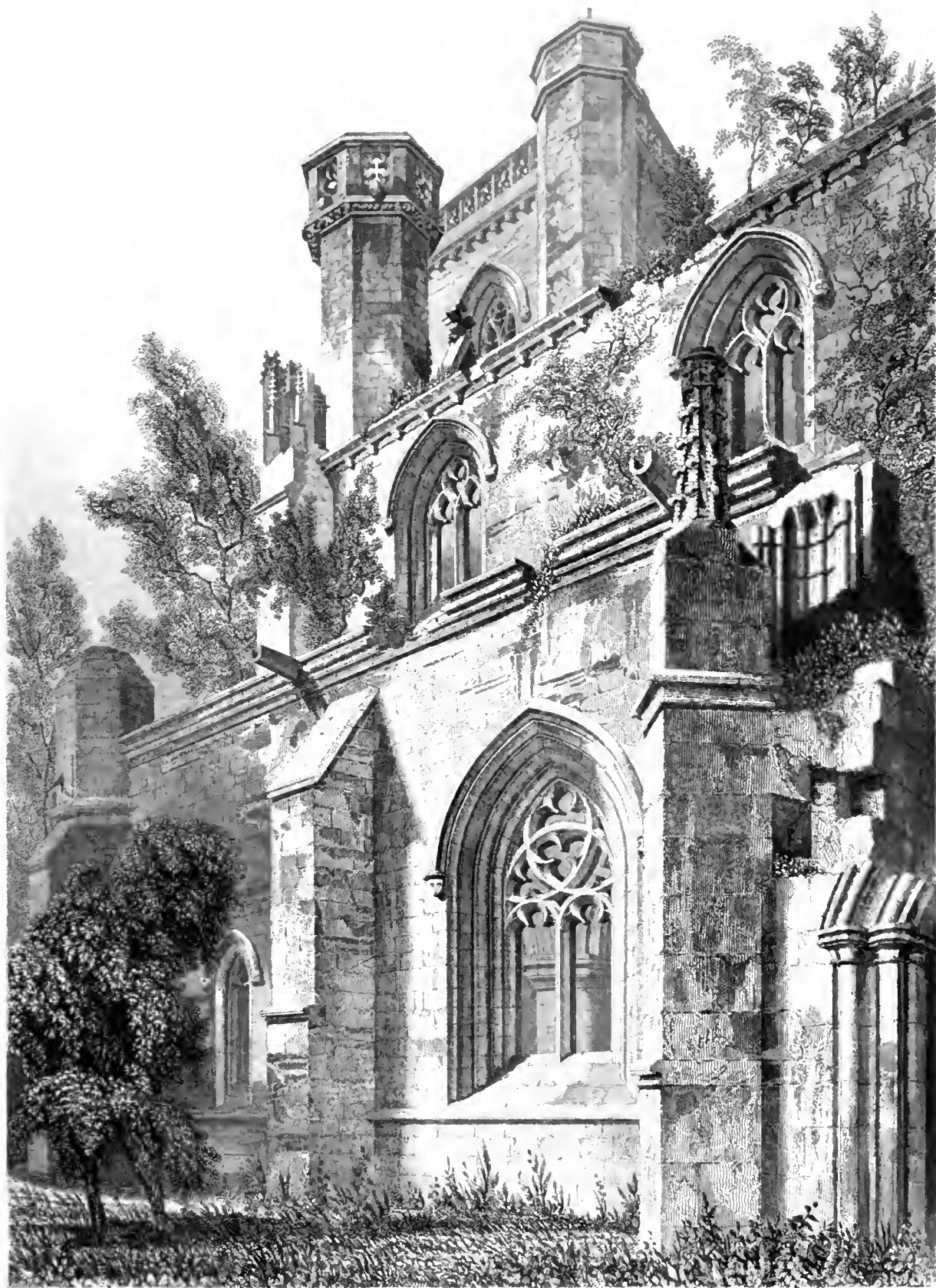
* New Stat. Account—Perthshire, 976.

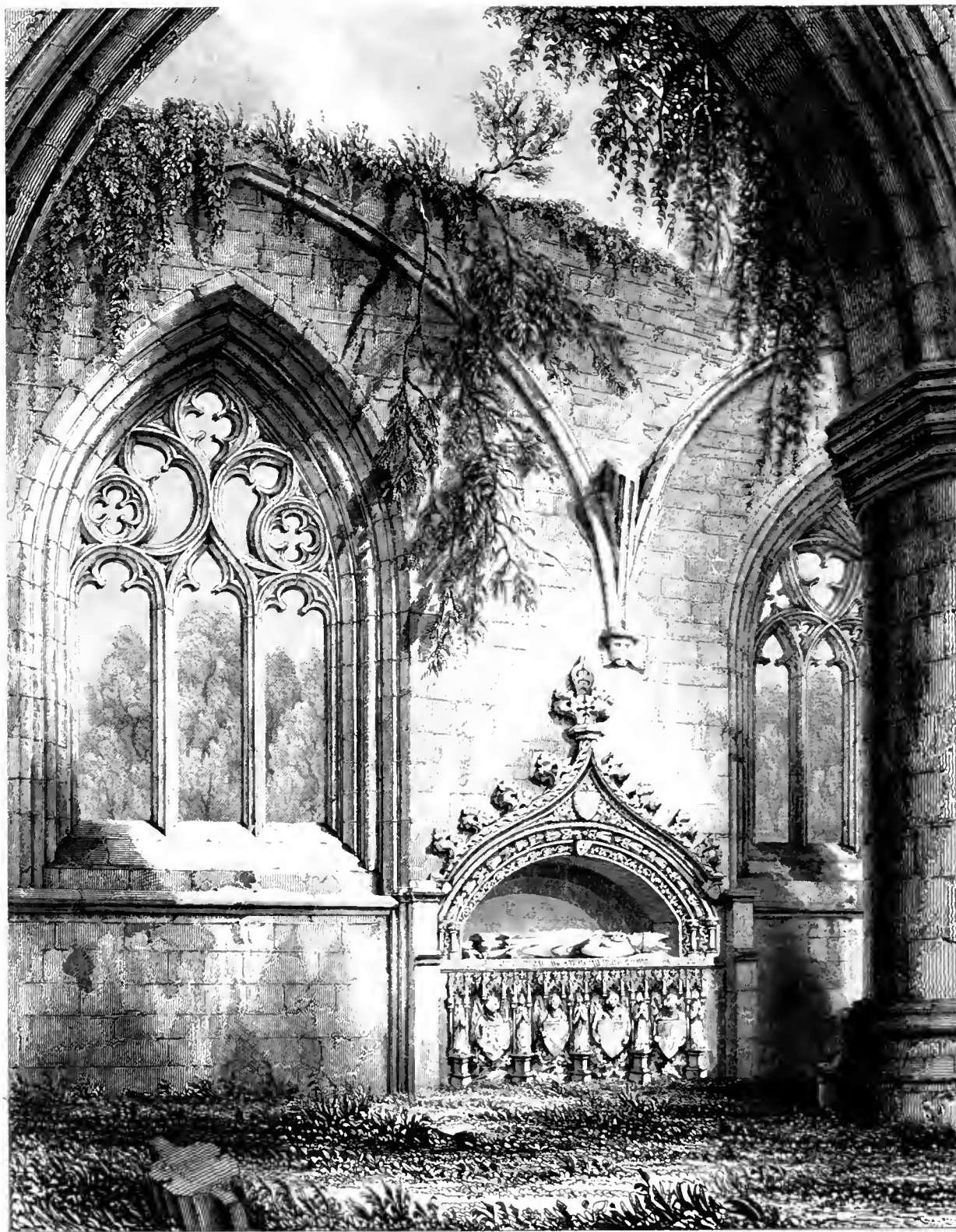
† *Ib.*, 973.











DYSART.—STREET ARCHITECTURE.

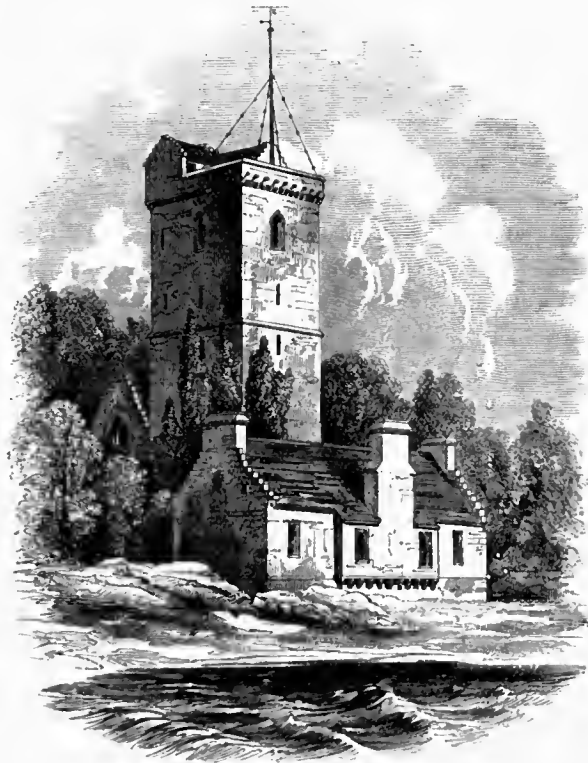
A RAMBLE among the grey old towns which skirt the ancient " Kingdom " of Fife, might well repay the architectural or archæological investigator. He would not alight on anything so very ancient, perhaps, as those stone edifices of the English cathedral towns which sometimes develop traces of Norman work; but there is an impressive and curious venerableness in the irregular scattered zigzag streets, and the dusky, eccentric, and often highly decorated buildings. Beginning with Queensferry and Inverkeithing, this series of ancient towns may be said to pass in one continuous chain round the Fifeshire coast to Abernethy. Some of them were places of great importance. To Inverkeithing the meeting of a sort of burghal parliament, which assembled there, communicated a metropolitan character, and it was at one time looked upon as the Scottish capital. Its neglected streets are full of quaint houses, and one gaunt projecting crow-stepped edifice is pointed out as the dwelling-place of Queen Annabella Drummond. The chief interest of these old burgh towns is in their having suffered no change save a gentle decay, and their presenting to the nineteenth century a pretty good type of the flourishing Scottish towns of the sixteenth and seventeenth. They all possess natural harbours, more or less suited for small craft; but none of them has been found adapted to the greater commerce of modern times. Their ancient trade, consisting in salt, coal, and cured fish, thus fell off, or rather, it might be said, was far outrun by the commerce of the other growing ports—Leith, Dundee, and Aberdeen. When the cultivation of Fifeshire consisted of little beyond the arable patches round these burghs, the county used to be compared to a serge mantle with silver buttons; but the rich inland agriculture would now make a stronger contrast with the decayed seaports in the opposite direction.

The skippers who traded with Flushing or Dunkirk would probably note the quaint decorations of the domestic architecture in such towns, and desire to emulate it at home. The street architecture of Fifeshire is not so decidedly spiral and French as that of the northern towns, but it is distinctly foreign, partaking in a considerable degree of the Flemish; and very different from the more simple, open, and cheerful style adopted in England. Stone is the universal material. There are scarcely any brick houses among these old towns, and there is certainly not one built of wood. The difference of national customs between England and Scotland, in this point, is curious, and might form an interesting subject of elucidation. Timber has been very sparingly used for house architecture in Scotland, though in Edinburgh it was in some measure employed, in consequence of a law to encourage the use of timber, in attaching extended fronts and projections to the stone edifices. But brick, the popular material in England, seems always to have been held in special detestation in Scotland; and it is scarcely ever used even in those districts where clay abounds, and the only stone obtainable is the hard, intractable, and costly granite.

The material used in these Fife burghs is a freestone, liable to darken, from the effects of the humid sea-winds—thus imparting an additional air of antiquity to the dusky decayed dwellings of the merchants and skippers of other days. They are built on the shelving rocky banks of the shore, each in such a position, without any regard to general effect, as its owner chose. Hence, small as are these towns, they are a perplexing labyrinth to the stranger, from the absence of

continuous streets or general architectural arrangements. Dysart—with the other towns close beside it, Pathhead, Sinclairtown, and Kirkcaldy—is indeed penetrated, and in some measure opened up, by the great north roads; and these protracted villages are so close to each other that the traveller, going through upwards of three miles of almost unintermitting street, might naturally suppose himself to be in a large town.

A general feature in these old burghs is a faded town house or city hall, generally with some architectural pretensions, and possessing carved panels and old rickety presses and cabinets. Of the general character of the street architecture, the accompanying plate and woodcut are fair specimens. In general, there are the remains of ecclesiastical buildings in these towns, such as the church tower and porch of Dysart; but few of them, like the beautiful Church of St Monance—engraved in this collection—are sufficiently complete to form separate illustrations. The scanty remains of an old building in Dysart, traditionally called the chapel of St Dennis, were some years ago converted into a smithy. There is, among the late General Hutton's manuscript collections, a sketch of it before its utilitarian adaptation; but it is a simple crow-stepped building, with square windows and an ordinary castellated vault, having no apparent ecclesiastical decorations. Near Dysart, on the top of a sea-beaten rock, are the ruins of the castle of Ravenscraig, the ancient fortress of the Sinclairs, commemorated in the tragic ballad of Rosabel. It is a fine object, from its picturesque and commanding position, but has no peculiar architectural merits.





ST. GILES'S CHURCH, EDINBURGH.

FEW visitors of Edinburgh can fail to be acquainted with the main features of Old St. Giles'. A few years ago, when the city was less amply endowed with edifices of a spiral character than it is at present, the airy lantern of this church, situated at so great an elevation, was the main feature in the long rugged outline of buildings covering the ridge of the narrow eminence from the Castle to the Canongate; its light and graceful details formed a fine contrast with the massive features of the Castle, and even yet it asserts a marked superiority in dignity and elegance over the modern steeples by which it is surrounded. This species of lantern, formed by cross ribs as in groined arching, seems to be peculiar to the north of Britain. It does not occur further south than Newcastle, while in Scotland we find it still remaining in King's College, Aberdeen, and the Tron steeple in Glasgow; until lately it existed at Linlithgow, and formerly terminated the tower of Haddington. Of all the Scottish instances, St. Giles' is at once the richest and the lightest. The others had merely been formed by two crossed arches springing from the corbels of the tower. That of St. Giles' has an octagonal character, from two arches—springing from the centres of the wall-plates. Along the intermediate spaces, there is a parapet pierced with quatrefoils, having a flowered moulding at the projection, and cusps on the upper edge. The outer edges of the arches are adorned with crocketed pinnacles; and, supported by the general keystone, there springs from the centre of a cluster of small pinnacles, rising tier over tier, a graceful spire. The whole plan exhibits those capricious irregularities so frequently to be found in the finest specimens of Gothic work.

The general plan of the Church is a cross, the lantern tower springing from the meeting of the arms. Continuous with the extremity of the nave is an additional transept with a flat roof. The main transept has aisles, and the southern branch has projecting edifices on either side, which give it in itself the form of a cross. From the accompanying plate of the chancel it will be seen that the pillars nearest to the centre are plain octagons, the arches corresponding in simplicity, while those at the east end are clustered with decorated capitals supporting moulded arches. It will be observed that the roof is groined, the ribs of the groining resting on the imposts of pilasters supported on corbels springing above the capitals of the pillars. The great east window and the clerestory windows are reconstructed from the ancient remains, a circumstance from which the mullions and mouldings are necessarily somewhat thinner than they originally were.

HISTORICAL SKETCH.

That some portions of this edifice are of considerable antiquity, a few features of its present architecture, and particularly the semicircular arched doorway now preserved in the transept the subject of the accompanying cut, sufficiently testify; but in its earlier form it seems to have been a small and obscure parish church, for in the records of other ecclesiastical buildings it is seldom referred to. In an old ecclesiastical taxation of the Archdeaconry of Lothian, we find "*Ecclesia Sancti Egidii de Edinburhu*" rated at 26 merks, while that of Restalrig, a small chapel near Leith, elsewhere mentioned, is reckoned at 25.* The earliest among the few notices of the edifice in the ecclesiastical records, mentions that on the Sunday before the Feast of St. Thomas, in the year 1297, Donaca, daughter of John, son of Herveus, resigned certain lands to the convent of Holyrood, in full consistory held in the Church of St. Giles.†

* Reg. Prior. St. Andreae, p. 29.

† Reg. St. Crucis, p. 81.

It is somewhat curious to find that the Church which became the principal ecclesiastical institution in the metropolis, and for a brief period a cathedral, was a dependancy on the now obliterated monastery of Scone. Scone was one of the foundations of that ancient and mysterious religious community, the Culdees, whose constitution and rules, as well as their pastoral pedigree, have created so much curious discussion among ecclesiastical antiquaries and polemical disputants. When the Romish clergy gradually superseded the scattered institutions of the Culdees, Alexander I. established in Scone a house of Canons Regular of St. Augustine, brought from the Church of St. Oswald, in Yorkshire. In early times this now obscure place might well compete in importance with Edinburgh. In a charter of Malcolm IV. it is spoken of as the chief seat of Government. It was occasionally the place where Parliaments were held. Alexander II. and his son were here crowned, and both Baliol and Bruce began the royal careers so strangely contrasted in history by a coronation at Scone.* These incidents of the ancient importance of the spot prepare us to find that the patronage of St. Giles was conferred on the monastery of Scone, by Robert III. and that in the year 1395 the Bishop and Chapter of St. Andrews, in consideration of the losses occasioned by recent misfortunes to the monastery of Scone, united the Church of St. Giles with the monastery, appointing that when James Lyon, then vicar, should cease by death or otherwise to hold the benefice, the canons of the monastery should enter on possession of the Church, keep it in repair, and supply it with ecclesiastical services. The union was confirmed by a Papal Bull, which enlarges on the great expenses borne by the monastery, from its being so close to the seat of Government, and thus frequently entertaining assemblages of the nobles, met for the transaction of urgent business.†

It appears from a contract noticed by Maitland, that a portion of the Church was arched in in 1380, and he has preserved the terms of a contract made between the Provost and community of Edinburgh on the one hand, and two masons, in the year 1387, for the construction of five separate chapels along the south side of the edifice.‡ The same historian records the foundation of several altars and chaplainries during the fifteenth century, which were probably the means of applying these chapels to ecclesiastical uses—of occupying the empty tenements. In the year 1462 considerable additions or repairs appear to have been in progress, for the Town Council then passed a rule that all persons selling corn before it was entered should forfeit one chalders to the Church-work. In the year 1466, St. Giles's was erected into a Collegiate Church, the foundation consisting of "a Provost, curate, sixteen prebendaries, sacristan, beadle, minister of the choir, and four choristers."§ Various sums of money, lands, tithes, &c. were appropriated for the support of the establishment. The chaplainries and altarages appear to have been very numerous; Maitland gives the names of about forty.

The history of this Church has been somewhat turbulent for that of a temple raised for the worship of the religion of peace. In 1558, during the time when the Queen Regent was adopting vigorous and daring measures for stemming the progress of the Reformation, it was resolved to carry forth from the Church the image of St. Giles on that saint's day, and to lead through the town a procession of more than usual splendour. It was discovered, however, on approaching the shrine, that the image had been removed. A smaller statue of the Saint which happened to be in possession of the grey friars—a "marmouset idol" Knox calls it—was borrowed for the occasion. To give dignity to the ceremony, and impose a wholesome awe on the people, the Queen Regent for some time attended on the procession. The impatience of the citizens, who had formed a considerable mob, was restrained during her presence, but when she left the scene it speedily burst forth. Some of them pressing gradually towards the image, professed to join in its support, while

* *Liber Ecclesiæ de Scone*, Introduction.

† *Ib.* p. 149, 150.

‡ Maitland's *Hist.* p. 270.

§ Maitland's *Hist.* p. 270. Keith's *Catalogue*, 468.

they endeavoured to shake it down. This task, however, they found difficult, as it had been securely nailed to its supporters. The struggle and the triumph of the mob were delightful to Knox, who described the event with the inimitable glee in which he indulged on such occasions.*

In 1571, when Kirkaldy of Grange held the city against the Regent Morton—or rather was fortifying himself and his party at the expense of the citizens, who suffered from the warlike operations of both sides—the tower of St. Giles was mounted with cannon, and served as a fortification. In the words of a contemporary, “Thair wes placit in the steiple of Edinburgh on the samyne day thrie pieces of brasin ordinance, with victuallis and utheris necessaris for defending of the samyn.”†

St. Giles' was the principal scene of the tumultuous dispute between King James and the leaders of the Church party in 1596. The place where the King was then sitting is supposed to have been the Toll-booth, close adjoining to the Church, but Mr. Chambers observes, that “The contemporary accounts of the tumult, all tend to shew that the King was sitting at first in the place latterly known as the Tolbooth Kirk, and that he retired for safety into the upper room of the new Toll-booth, latterly the Justiciary Court room; an account of the transaction very different from that hitherto given, which has always assigned the old jail as the locality of King James's terror and rescue. It also appears that the Octavians (a body of eight statesmen, into whose hands James had committed all his financial affairs and patronage) sat in the Tolbooth Kirk. It may be worthy of notice, that the latter building is often, in works of that age, called the Laigh Tolbooth, while the Justiciary Court room is styled the high or upper Tolbooth.”‡ The disturbance from which James felt himself to be in peril, arose out of an address by Balcanquhal, a popular preacher, who called on the Protestant barons and his other chance auditors, to meet the ministers in the “Little Kirk,” where they tumultuously came to a resolution to “intercede” with the King, on the necessity of changing his policy, and dismissing from his confidence the councillors who had advised it. The progress of a deputation towards the place where the King was to be found, brought with it the mob who had created the tumult, and when the bold expressions of the deputation were seconded by a crush of the crowd into the presence chamber, the King grew frightened and made his retreat. When the deputation returned to the Little Kirk, they found that the portion of the multitude who had not attempted to follow them into the presence chamber were listening to an address by a clergyman of the name of Cranstoun, on the text of Haman and Mordecai. The auditors, hearing that the King had retreated without any explanation to the deputation, concluded that his flight was attributable to some deeper cause than personal fear. They rushed forth, shouting, “bring forth the wicked Haman,” and endeavoured to batter down the doors of the Tolbooth. It was a disturbance in which there was not any definite and decided purpose—one of the few indeed in Scottish history where there was a sort of frenzied excitement, and scarcely a distinct aim. It was dangerous, however, and James was glad to escape to Holyrood.§

For forty years after this event the edifice of the Church seems to have been undisturbed by tumults, until the memorable attempt in 1637 to force the newly prepared Service Book on the Scottish Presbyterians. The first act of hostility in the great civil war of the seventeenth century may thus be said to have commenced within the walls of this Church. This event occurred on 23rd July, 1637. After the reader had read the prayers, Dean Hanna ascended the pulpit to proceed with the new liturgy. The storm then commenced, and the first missile—a stool—was discharged by the celebrated Jenny Geddes at the Dean. A small folding stool, preserved in the Antiquaries' Museum of Edinburgh, is said to have been the missile used on the occasion.

To recur briefly to other matters connected with the history of this Church. It was made the

* Knox's Hist. Wodrow Edit. I. 260.

† Diurnal of Occurrents, (Bannatyne Club) p. 226.

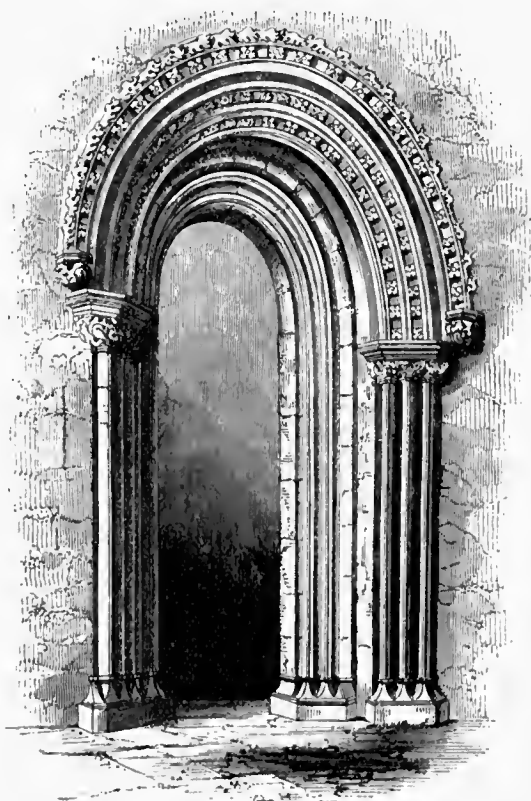
‡ Minor Antiquities of Edinburgh, p. 175.

§ See Tytler's Hist. vol. viii. p. 245, et seq. and the other historians of the period.

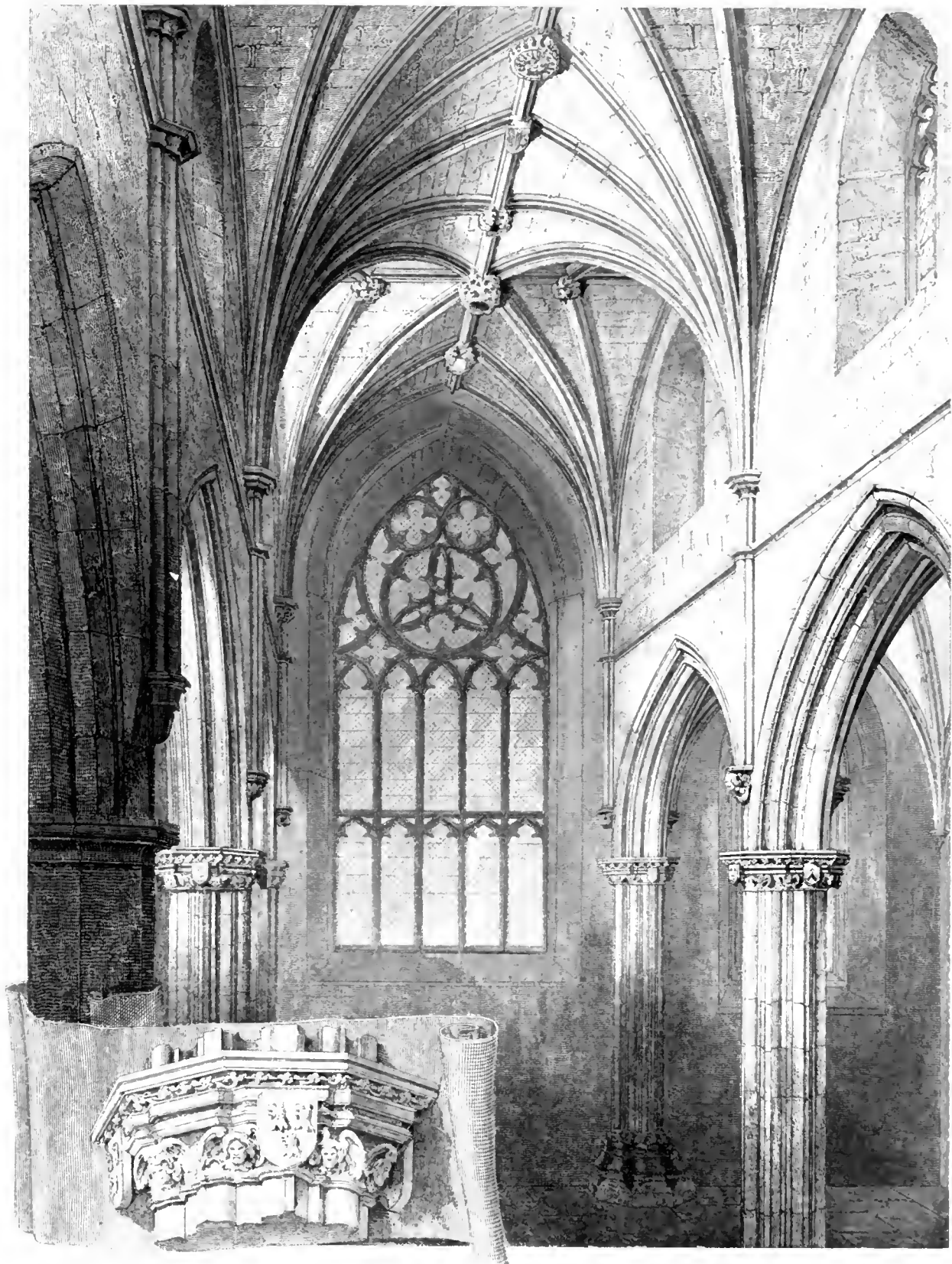
Cathedral of the new diocese of Edinburgh in 1634. The patent of Forbes, the first Bishop, was dated on 26th January of that year. The last Bishop was Alexander Rose, who was translated from Moray in 1687, and in the following year the Revolution deprived him of his position and emoluments. "He lived still," observed one of his contemporaries, "in the city of Edinburgh, and had the chance to outlive all his brethren of his order, and all the bishops likewise in England, who had been possessed of sees before the Revolution; so that he had much respect paid him, not only by the clergy of his own communion, but all the laity also of both nations."*

At the Reformation the edifice was divided into compartments, each forming a separate place of worship. One of these, forming part of the north transept, and known by the singular name of Haddo's Hole, because Sir George Gordon of Haddo was there imprisoned for some time before his execution in 1644, was not opened as a place of worship until the year 1699. Before the late alterations brought the fabric into a symmetrical form, the various chapels mentioned above were grouped in a longitudinal mass along the south side, and various small edifices called the Crames, used chiefly as shops, were attached to their walls, as similar buildings still are to the exterior of the large churches in Belgium.

* Keith's Catalogue, p. 64.







THE PARLIAMENT HOUSE, EDINBURGH.

A ROOM which so many hundreds of thousands have seen, and which none who have seen can fail to remember, scarcely needs to be described. The Parliament Hall is of great size and commanding proportions, possessing a kind of rude and simple grandeur characteristic of an earlier age than it can boast of dating from. The sides covered with simple plaster, but once adorned with tapestry and old pictures, are somewhat bare ; but this defect is in a great measure obviated by the depth to which the roof, the noblest feature in the building, descends. It rests on ornamented brackets, chiefly consisting of boldly sculptured heads, and is formed of dark oaken tie and hammer beams with cross braces. The parts are adjusted to the outline of a circular arch, indented by small gilt ball pendants from the hammer beams. The general effect of this roof would carry one to the date of Westminster or Crosby Hall, but, as will presently appear, it is no older than the seventeenth century. A modern floor of inlaid oak has a good effect, but the other adjuncts scarcely correspond in dignity with the older features of the hall. A large square painted window of questionable gothic, at the southern extremity, represents a figure of Justice, adopted from a pannel of the great painted window of New College, Oxford. The representation was, no doubt, intended to be symbolical of the proceedings which usually take place within the hall ; but it has been justly observed that as the full front of the face and figure are seen from the inside of the hall only by looking out, and they are crossed by the bars of the window, the general effect is to display Justice excluded, and vainly seeking an entrance. Some modern lobbies and corridors branching out from it are in harmony with the old hall, and the several Court rooms, with the extensive libraries of the Faculty of Advocates, and the Society of Writers to the Signet, are in various styles of architecture, among which the classical predominates. A great portion of the Advocates' library is crowded into a range of dingy rooms under the great hall. Their walls are, of course, as old as the hall ; probably some portion may be more ancient, but the internal architecture is in general painted wooden pannelling, apparently no older than the latter part of the seventeenth century. Formerly, the exterior of the Parliament House corresponded with the period and character of the great hall, but it was part of the late system of improvements in the city, to carry a classical arcade and colonnade round the whole range of buildings occupying the old "Parliament Square," and the portions of the edifice adjoining to the square were revolutionized, and made a part of this system. From the new bridge across the Cowgate, some of the square turrets and other characteristic specimens of the old exterior architecture of the Parliament House, not visible of course from the front, may still be seen ; and the whole irregular cluster of buildings, old and new, has from this point a fine picturesque effect.

Before the erection of this Hall, the National Parliament, with the Courts of Justice, and the Town Council of Edinburgh held their sittings in an edifice built in the middle of the sixteenth century, occupying nearly the same site.* The ground on which both edifices were built, constituted, at a still earlier period, the churchyard of St. Giles ; and in the laying of the foundation of some recent additions to the Courts of Law, the remains of many bodies which had been there interred were discovered. Both these edifices were built at the expense of the citizens of

* Maitland's Hist, p. 21. Edinburgh in the Olden Time, p. 72.

Edinburgh, acting under a species of compulsion, in the threatened removal of Parliament, and the Courts, to some other place, if satisfactory accommodation were not provided for them. In 1632 the Town Council began to raise funds for meeting the expense of the new edifice; "and in order to try the generosity of the citizens on this occasion, caused books to be made, and appointed certain days for the inhabitants of the several parts of the town, to repair to the Town Council House, to subscribe such sums as they were respectively willing to contribute, to promote the erection of those necessary and desirable works."* As might have been anticipated, the prospect of partaking in the common advantage was not sufficient to elicit large individual sacrifices for such a purpose; and Maitland in continuation says, "The expensive work being begun, it was found, that neither the sums subscribed, or money borrowed, were sufficient to accomplish the undertaking, the said Council determined to borrow a sum of money, sufficient to finish the work, which was to be repaid by a new contribution; but if that should not answer, the money to be raised by a tax on the inhabitants."†

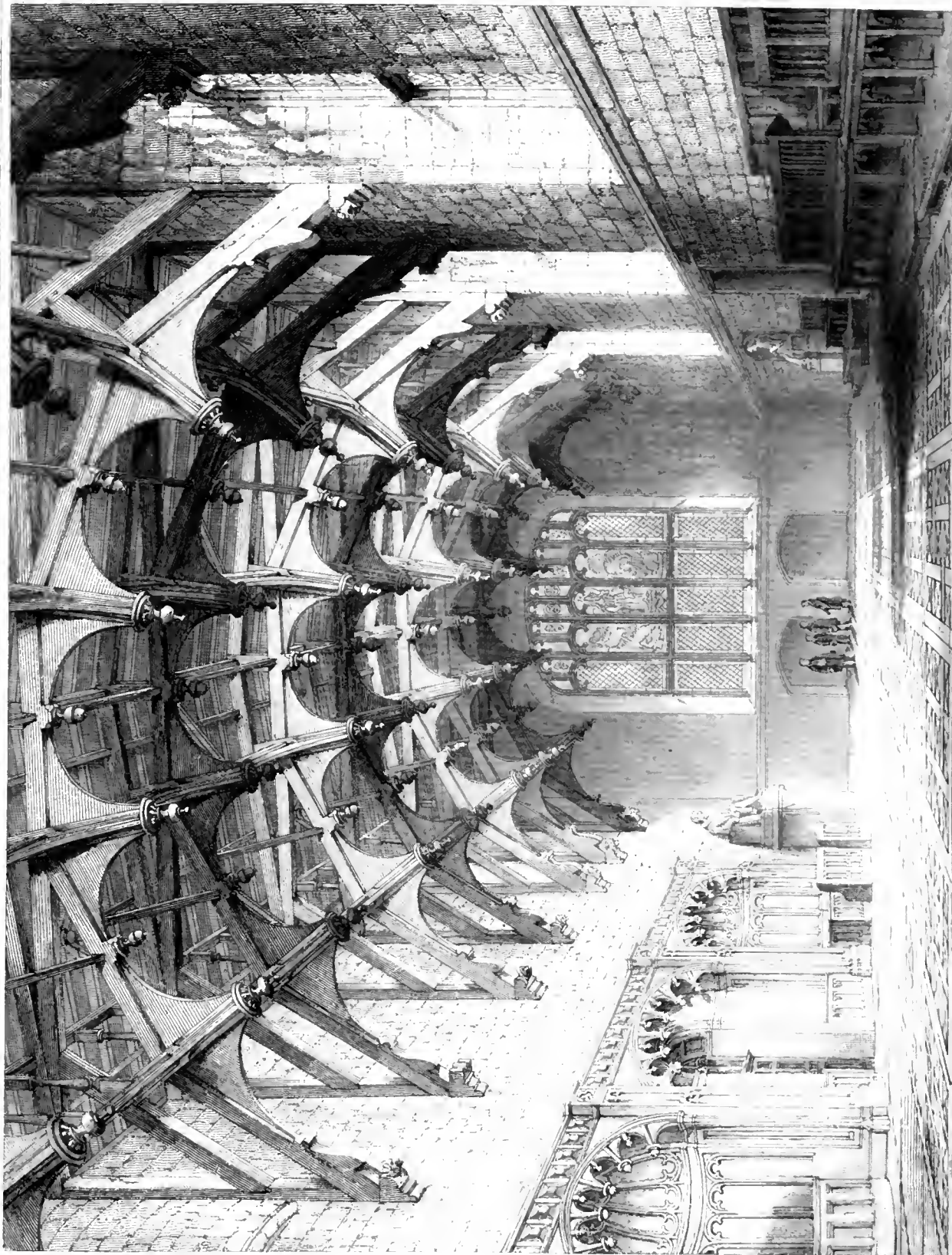
Howell, in his "Familiar Letters," writing from Edinburgh in 1639 says, "there is a fair Parliament House built here lately," and regretting that Charles I. did not open it in person, he continues, "they did ill who advised him otherwise." A time had come when revolutions had their first impulse not in the battle field, but in deliberative assemblies, and the Parliament that met in 1639, was no less unprecedented in its constitution and its powers, than the hall in which it assembled was a new edifice. The prelates ceased to have a voice among the "three estates." The actual business was no longer left to the Lords of the Articles, but while this body was made more strictly elective, the sitting of the full Parliament as a deliberative assembly with freedom of speech was established. Thus the new hall speedily witnessed a greater number of stormy debates than the whole history of preceding Parliaments could shew. The proceedings that took place within its walls are matter of history, and need not be detailed. It was towards the close of its career, as the assembling place of a separate legislature, and during the discussion of the Legislative Union with England, that its walls resounded to the fiercest war of party. It was on the 25th day of March, 1707, that the Scottish Parliament ceased to sit, and the voice of legislative discussion became silent in their hall for ever.

It was by degrees that the hall became exclusively devoted to its present purpose, as a vestibule to the Court rooms forming the several judicial chambers of the Court of Session. Two small niches near the door, were, until within a few months past, occasionally occupied by individual judges of the "outer house" department of the Court, but the hall now serves for the lawyers of Edinburgh, the purpose fulfilled by an "exchange" to the merchants of a commercial town, and it is occupied by the counsel and solicitors who are waiting on the proceedings of the Court, or who find it a convenient place for meeting and transacting business with each other. During a considerable portion of the eighteenth century, it was divided by partitions, not reaching so high as to interfere with the general perspective of the roof. Among the purposes for which small portions of it were thus applied, was a shop for Creech, the celebrated bookseller; booths for a few dealers in various commodities, and a small tavern, occupied by the renowned Peter Williamson, whose adventures from the time when he was kidnapped in Aberdeen, to his return, after having been domesticated as an American Indian, form a romance of no common interest.‡

* Maitland's Hist. p. 185.

† ib. p. 185.

‡ In Mr. Chambers' *Minor Antiquities of Edinburgh*, there is a plan of the Parliament House and its compartments, as it was occupied in the middle of the last century.



MORAY HOUSE, EDINBURGH.

IN the midst of the vestiges of ancient grandeur, and the indications of modern squalidness, which are so heterogeneously mixed with each other in that fine old street, the Canongate, one edifice attracts notice as possessing a character of its own which separates it from all the others in the same spot, and even in the same city. It is old, and it is magnificent, but its age and magnificence are both different from those of the lofty piled-up houses of the Scottish aristocracy of the Stuart dynasty. Like the hotels of Paris, they were houses built above houses. The inroads of the English made every yard of ground within the walls valuable, and as the city increased it forced itself upward, instead of extending itself horizontally. Hence, a powerful nobleman's whole suite of apartments was on one floor or two, of the gigantic towering edifices peculiar to Edinburgh; where people, instead of penetrating blind alleys, as in London, ascended upright lanes, called common stairs, to reach the several houses. Moray House is of a totally different character. Like an English mansion of the seventeenth century, built in a country where the laws had long been strong enough to preserve internal peace, it is spread over a considerable space, as if neither the quantity of ground occupied by it, nor its applicability to defence, were an object of importance. Instead of the narrow suspicious openings which connected the interior of an old Scottish house with the open air, all the apertures, whether doors or windows, have an open, hospitable, conspicuous appearance. It is at once evident that the person for whom the house was built had a taste cultivated in England, and must have been very wealthy; and that the edifice was erected at a time when feudal outrages were so far modified, that the laird or chief did not require to make a castle of his city house as well as of his fortalice in the country.

The proportions of this house are noble and pleasing; the exterior has little ornament save a massive balcony, and two stone spires on either side of the gateway, conspicuous in the accompanying cut. There are two noble rooms within, both of them dome-shaped, with the ceilings profusely pargetted, or ornamented with designs cast in bas-relief. The larger of these rooms, the subject of the accompanying plate, opens on the balcony. The house is now deserted and dreary, but until within these few years it was filled by a large, cheerful, hospitable family, by whom the great domed chamber was worthily devoted to minister to their fondness for music; and it was frequently filled with the solemn tones of a noble organ.

Behind the house is a noble terraced garden, sloping down from the Canongate towards the glen which separates that part of Edinburgh from Salisbury Crag. It is so little liable to be overlooked by the surrounding houses, that it has an air of country solitude, enhanced by the majestic rocks which overshadow the glen. In the highest terrace of the garden stands a large ancient thorn tree, which, according to tradition, was planted by Queen Mary. In another part of the garden a sort of arbour, produced by the crossed limbs of old trees, was long called "Mary's Bower." The association of the name of this Queen with the spot may probably have arisen from the supposition that the house had belonged to the Regent Murray. At the lower end of the garden the remains of an old stone pleasure house, surmounted by the effigies of two greyhounds—the supporters of the arms of the Earl of Moray—have been glazed and converted into a hot-house. Here, according to tradition, was commenced the signing of the treaty of Union with England.

HISTORICAL SKETCH.

From its name of Moray House, this edifice has been popularly associated with the Regent Moray, and the history of Queen Mary. But though not destitute of curious historical reminiscences, the style of architecture marks it as no older than the early part of the seventeenth century. Mr. Chambers says, "This house was built in the early part of the reign of Charles I., (about 1628), by Mary Countess of Home, then a widow. Her ladyship's initials, M. H., appear, in cipher fashion, underneath her coronet, upon various parts of the exterior; and over one of the principal windows towards the street, there is a lozenge shield, containing the two lions rampant which form the coat armorial of the Home family. Lady Home was an English lady, being the daughter of Edward Sutton, Lord Dudley. She seems to have been unusually wealthy for the dowager of a Scottish earl, for, in 1644, the English parliament repaid seventy thousand pounds which she had lent to the Scottish Covenanted government, and she is found in the same year lending seven thousand to aid in paying the detachment of troops which that government had sent to Ireland."* The records of the Canongate as a separate Corporation, contain evidence of the house having been built for this lady, and having been subsequently transferred to the Moray family. Among these there is a charter of confirmation by the magistrates of Edinburgh to Alexander Earl of Moray, dated August 26, 1653, where, after describing several small parcels of land which had been obtained from different individuals, the description of the aggregate mass proceeds, "Whilkas particular and divydit lands and tenementis, back and foir, under and above, with the yairdis and pertinentis theirow, as laithie re-edified, constructed, and builded by the said deceist Marie Countes Dowager of Home, in ane great ludging with gardens, orchards, yairds, and pertinents of the samyn, and lyis contigue in the said burgh of the Canongait, on the south syd of the hic streit thairrow." The record further bears that the place "laithie pertaint to the Right Honourable Margaret Countes of Murray, and Anne Countes of Lauderdaill, dochters and aires portioners servit and retourcit in speciall to the deceist Marie Countes dowager of Home, their mother," and that the portion of the former was secured to "the said Alexander, now Earl of Murray, her son."†

When Cromwell had gained his victories over the men of "the Engagement" in the north of England, we are told that "then the Marquis (of Argyle) conducted Cromwell and Lambert to Edinburgh with their army, where they kept their head-quarters at the Lady Home's house in the Canongate."‡ So that if the old walls had a tongue, they might reveal conferences connected with events which were the greatest of the seventeenth century, and were the prototypes of still greater in the eighteenth. Here, two years subsequently, occurred a scene of another kind. On the afternoon of Saturday, the 18th of May, 1650, a cart was dragged through the Canongate, on which was placed the captive Montrose, fettered and seated on a high chair. On the previous Monday the Lord Lorn, the son of Argyle, had been married to Lady Mary Stuart, eldest daughter of the Earl of Moray. The wedding festivities had not been concluded at the time when the great enemy of the house and cause of Argyle was thus ignominiously dragged beneath the walls of their festive hall, and the temptation to behold the fallen adversary appears from contemporary accounts to have overcome more generous feelings. One writer says, "The Lord Lorn and his new Lady were also sitting on a balcony, joyful

* Article, "Old Historical House in Edinburgh," Chambers' Journal, 1837.

† Copies from the Register, in possession of Mr. Chambers.

‡ Guthrie's Memoirs, 297.

spectators ; and the cart being stopped when it came before the lodging where the Chancellor, Argyle, and Wariston sat,—that they might have time to insult,—he, suspecting the business, turned his face towards them, whereupon they presently crept in at the windows : which being perceived by an Englishman, he cried up, it was no wonder they started aside at his look, for they durst not look him in the face these seven years bygone.”* This anecdote is thus confirmed by Monteith of Salmonet.† “It was seven o’clock at night when he entered the prison, whither he could have easily been brought by a shorter way : but these gentlemen were pleased to deal so by him, and make him pass through the High Street, which is the whole length of the city, in order to give that divertisement to the people. Their malice was not confined to that ; they caused the cart to be stopped for some time before the Earl of Murray’s house, where, by an unparalleled baseness, Argyle, with the chief men of his cabal, who never durst look Montrose in the face while he had his sword in his hand, appeared then in the window and balcony in order merrily to feed their sight with a spectacle which struck horror into all good men. But Montrose astonished them with his looks, and his resolution confounded them.”

It must weigh somewhat against the credibility of this story, that it is not mentioned by Wishart in his “Memoirs of the most renowned James Graham, Marquis of Montrose :” and yet this author was not likely to omit any act of contumely, so well calculated to exhibit a spirit of despicable malice in the enemies of his hero, as the following description, applicable to the passing of the procession along the street which the balcony overhangs, may shew :—“Besides the guard which attended the cart in arms, the whole streets were crowded with people to see him : among whom were great numbers of women, and other of the lower sort, who were hounded out to abuse him with their scurrilities, and even to throw dirt and stones at him as he passed along. But there appeared such majesty in his countenance, and his carriage and behaviour were so magnanimous and undaunted, as confounded even his enemies, and amazed all the spectators ; so that their intended insults and reproaches were converted into tears and prayers for his safety : whereby their ministers were so far exasperated, and transported with rage and fury at the disappointment, that next day, which was Sunday, they were not ashamed, openly in their sermons, to exclaim against the people for not embracing that opportunity of abusing him.”‡

In 1686, when King James was urging those measures in favour of the Roman Catholics, which were generally believed to be the preludes to the re-establishment of the Roman Catholic hierarchy, under the guise of toleration, a new ministry was formed, chiefly consisting of members of the King’s own faith. Among these the owner of Moray House, Alexander Earl of Moray, a recent convert from Protestantism, held the great office of Lord High Commissioner to the Scottish Parliament. Like the Lord Lieutenant of Ireland at the present day, the Commissioner had to represent royalty in the festive hall as well as in the senate ; and the Earl’s magnificent mansion, right in the centre of the most aristocratic department of the city, would be better suited for courtly receptions than the neighbouring palace of Holyrood.

The next historical event with which this building has been associated, is the Union of the Kingdoms. The tradition of the summer house has been already mentioned. That much of the intrigue and discussion which took place in connexion with that great event occurred within the walls of Moray House is inferred from the circumstance of its having been then the residence

* Wigton MS. as printed in Napier’s Life of Montrose, 481.

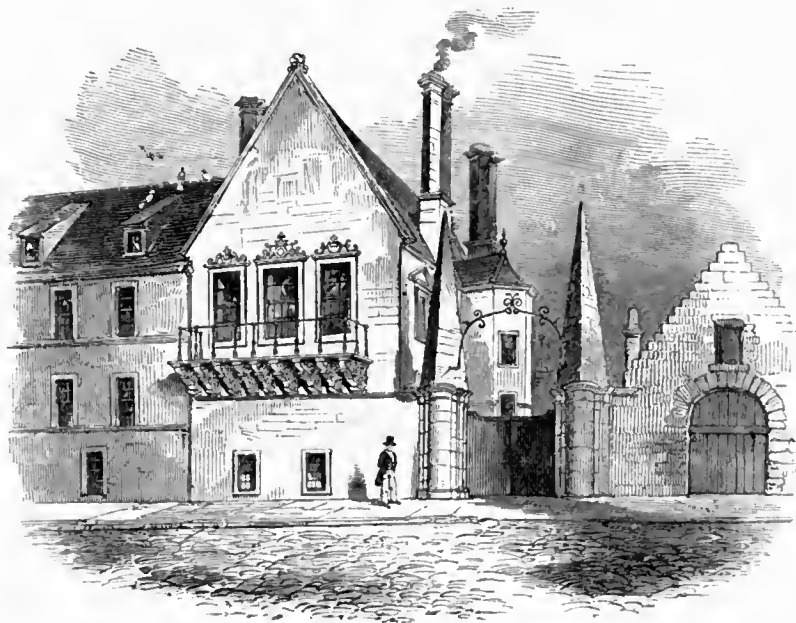
† Hist. of the Troubles, 513.

‡ Memoir, p. 304.

of the Earl of Seafield, Lord Chancellor of Scotland ; but we are not aware of any other evidence than tradition of its having been so occupied. Seafield was made Lord Chancellor in 1702. In 1704 he was appointed Lord High Commissioner, but he was reinstated in his judicial office in the ensuing year.* He was appointed one of the Commissioners for negotiating the Union on the part of Scotland, and being entrusted with a considerable portion of the somewhat unscrupulous work consigned to the official promoters of the measure, he gave it his zealous advocacy, and reaped a corresponding share of unpopularity. It was he who, on giving the Royal assent by touch of the sceptre to the Scottish Act of Union, is reported to have said, "There's an end of an auld sang."

At a somewhat later period, though the old house no longer glittered with state pageantry, or sheltered political intrigues, it was adopted to purposes of little less public importance, and was tenanted by the busy ministers of a new power, that, though working quietly and unostentatiously, has been no small state engine in modern times. It became the office of the old and important banking establishment, called The British Linen Company of Scotland. It was subsequently occupied as a private house, but has been for some years deserted. The latest occasion on which Moray House attracted any public notice was about two years ago, when some passengers along the street at night declared that they saw through the dark dusty windows, a figure in spectral white gliding along the deserted apartments. A small crowd, which gathered on the occasion, exorcised the apparition by casting stones through the windows, a measure which probably was pretty efficacious, as it is believed that some jocularly inclined person, having access to the premises, was practising on the terrors of the people, by repeating the performance of the ghost.

* Douglas Peerage, i. 586.





TRINITY COLLEGE CHURCH, EDINBURGH.

THIS fragment of the ecclesiastical architecture of the fifteenth century, stands on the lowest level of the deep glen which separates the old from the new Town of Edinburgh. Previously to the erection of the latter portion of the city, it must have stood at the verge of the north-eastern suburb, the dense and thickly peopled masses of houses in the High Street, rising over it on the one side, the rocky solitudes of the Calton Hill approaching it on the other. It is now on the very edge of the North British Railway, and so near its commencement as to be almost in contact with the edifices connected with the terminus. It is thus with some surprise that the traveller, just as he emerges from the temporary looking sheds, and fresh timber and plaster work of the railway offices, finds himself hurried along a dusky and mouldering collection of buttresses, pinnacles, niches, and Gothic windows, as striking a contrast to the scene of fresh bustle and new life which he has just left, as could well be conceived; but the vision is a brief one, and the more usual concomitants of railways, a succession of squalid houses, and a tunnel immediately succeed it.

This interesting edifice claims from us peculiar attention as it is understood that it is doomed to be destroyed for the purpose of facilitating the attentions of the Railway company. In an age characterised by projects so numerous and so costly, for the restoration of early architecture, it seems strange that some effort has not been made for the preservation of a truly valuable specimen of the period when the Gothic style had reached its highest developement. It might be supposed that there is room in the world both for railways and antiquities, and that without materially impeding the operations of the former, provision may be made for the preservation of the latter. But it is not in general until the mischief has been accomplished, that the public are roused to feel an interest in such matters. After the lapse of some years, not only is the irrecoverably lost edifice looked back upon with regret, but everything connected with its removal, is enlarged on with a spiteful pleasure, and all those who either have been instrumental in it, or might have averted it but declined to interfere, are held up to public odium in such a fashion, as makes them regret that they did not know the enormity of the offence in time to avoid committing it. In the end, perhaps, "a minstrel's malison is said,"

" Oh, be his tomb like lead to lead,
Upon its dull destroyer's head."

This edifice is, with the exception of Holyrood Chapel, the finest specimen of Gothic architecture in Edinburgh. It has many of the peculiar beauties of the age to which it belongs, that of the decorated style. It was never completed, and consists only of a choir and transept, the crossing, probably intended to be surmounted by a tower, being simply roofed in. The western extremity is a bare wall, which has been pierced with a round window, filled up in an imperfect and modern manner. The columns, the imposts, and the springs of the arches of the eastern commencement of the nave, still standing with the edges of the stone fresh and sharp, mark the exact extent to which the original work had been carried. Many repairs of this edifice, which are but too visibly in discordance with its original design, must have been executed about the year 1815, when the newspapers state that "the old seats and galleries, which were very ruinous, have been

completely renewed. The fine Gothic windows, which were in a great measure built up with stones or bricks in the coarsest manner have been opened up and restored, and an entirely new arrangement of the seating has been adopted. The noble windows on the north and south ends of the transept are now completely replaced, and admit a blaze of light." But these two windows, the greater part of the tracery of which was extant when the plate in Maitland's History was engraved, are the only places where an attempt appears to have been made to restore the Gothic details. The clerestory windows on the north side, visible in the representation of the interior, are the only ones which retain the original mullions. The oriel at the extremity of the choir is merely filled with square panes, and the aisle windows with those of the southern clerestory, have the still more objectionable feature of simple crossed mullions. The buttresses are pinnaced, and connected with the clerestory by flying buttresses. The portions still remaining of a considerable number of niches, shew that they must have been adorned with great delicacy and beauty. Several gurgioles in the exterior, and brackets within, exhibit the grotesque contortions so frequently a feature of buildings devoted to the most pious purposes. Attached to the north aisle is a small edifice, in the form of a house, but from the character of its details probably coeval with the church. It may have been formerly the Chapter-house of the College; it now accommodates the Kirk Session. It is believed that the remains of the foundress lie interred beneath the floor of this building, but there is no monument or other external indication of a sepulchral character connected with it. The entrance to this small edifice will be observed, by the plate of the interior, to be through one of those semi-circular arched doors, which in Scotland carried some of the features of the Norman architecture into the succeeding age of Gothic.

The interior is fitted up in the usual manner of a Presbyterian Church, and is defaced with galleries. The general effect of the architecture is lofty and solemn, and though the decorations are rich, they are not sufficiently extensive to overbalance the proportions, or detract from a general character of plainness and dignity. The pillars are deeply clustered, their capitals are flowered, and the bossings on the groined arches of the roof are bold and full. Mr. Rickman says of the general features of this interesting edifice:—

"The interior is a very beautiful decorated composition, with the capitals of the piers enriched with foliage, not exceeded in design or execution in any English Cathedral. The mouldings of these piers and arches are very good, and the Church is groined, the aisles plain, the centre and transepts richly ornamented with very good bosses. The exterior has some good mouldings and other details. The south door has an open porch, formed by a circular segmental arch, between two bold buttresses with good groining. This porch is evidently the original, from which something of the same kind, though much smaller, at Rosslin Chapel, has been taken. This building is all of good decorated character, and is deserving of minute examination and study."*

* Rickman's Gothic Architecture, p. 283.

HISTORICAL SKETCH.

This Church was founded by Mary, daughter of Arnold Duke of Guelders, and wife of King James II. The Royal Charter of erection was dated 5th March, 1462, not quite two years after her husband's death, and was confirmed by the Archbishop of St. Andrews, on the first of April, in the same year. Of this Queen, who was a grand-daughter of John Duke of Burgundy, Lindsay of Pitscottie, says, that she "was verrie wyse and vertuous in hir husband's tyme;" but continuing to say that "soone efter his deceas, shoe knawing hirself to be regent and gouvener of the realme, sieing all men to obey hir and none to controll hir,—" he then gives an account, rather too distinct for quotation in the present day, of conduct, which certainly not without reason, "caused her to be lightlied of all the nobilitie of Scotland."* It is stated by Lindsay that she died in 1463, and "was buried in the Trinitie Colledge, quhilk shoe built hirself." It is probable that her decease, so soon after the edifice was commenced, may be the cause of its not having been completed.

The Church was dedicated "to the Holy Trinity, to the ever blessed and glorious Virgin Mary, to St. Ninian the confessor, and to all the saints and elect people of God." The foundation was a Provostry; for a Provost, eight Prebendaries, and two Clerks; and several ecclesiastical benefices, and portions of land were assigned with much specific minuteness to the support of the several offices. There are some provisions in the foundation charter, of a peculiar character, at least in Scotland, and curiously illustrative of the manners of the times. It is provided:—

"And we appoint and ordain that none of the said prebendaries or clerks absent themselves from their offices without leave of the Provost, to whom it shall not be lawful to allow any of them above the space of fifteen days at a time, unless it be on extraordinary occasions, and then not without consent of the chapter; and whosoever of the said prebendaries or clerks, shall act contrary to this ordinance, his office shall be adjudged vacant, and the same shall by the Provost and chapter, with consent of the ordinary, be conferred on another. And if any of the said prebendaries shall keep a concubine or fire-maker, and shall not dismiss her, after being thrice admonished thereto by the Provost, his prebend shall be adjudged vacant, and conferred on another, by consent of the ordinary as aforesaid.

"The Provost of the said College, whenever the office of provostry shall become vacant, shall by us, and our successors Kings of Scotland be presented to the ordinary. And the vicars belonging to the out-churches aforesaid, shall be presented by the Provost and chapter of the said College to the ordinary; from whom they shall receive canonical institutions and that no prebendary shall be instituted unless he can read and sing plainly, count, and discount, and that the boys may be found docile in the premises. And we further appoint and ordain, that whenever any of the said prebendaries shall read mass, he shall, after the same, in his sacerdotal habiliments, repair to the Tomb of the Foundress with hyssop, and there read over the prayer *de profundis*, together with that of the faithful, and an exhortation to excite the people to devotion."†

In 1502, the establishment was enlarged by the addition of a Dean and Sub-dean, for whose support the College received a gift of the rectory of the Parish Church of Dunottar in Kincardineshire.‡

The Church and the Prebendal buildings suffered with the other religious houses in Edinburgh, during the early tumults of the Reformation,§ and they are said to have been subsequently injured by Cromwell's soldiers.||

The history of this ecclesiastical edifice is intimately connected with that of the "Trinity Hospital" founded by the same Queen. It stood close beside the Church, until it was removed

* Chronicles of Scotland, p. 169. Lindsay calls her Margaret instead of Mary.

† Maitland, p. 209.

‡ MS. Memorial respecting the Trinity College Church, in the possession of Dr. Steven.

§ Memorials of Edinburgh, p. 63.

|| Nicol's Diary, p. 40.

in 1845, to make room for the operations of the North British Railway; and though far from being ornamental, its extreme air of antiquity—the smallness of the windows, the depth of the recesses, and the general irregularity of the cluster of buildings, looking silent, melancholy, and deserted in the centre of a crowded city, seldom failed to strike the passer by with a mysterious interest. In the year 1164, Malcolm IV. founded a hospital, for the relief of pilgrims, the sustentation of the poor, and the help of the sickly, on Soltre or Soutra Hill, dividing the Lothians from Lauderdale, the remains of which are still, or were lately visible. The hospital was gifted with the Church of Soltre, and several other sources of revenue. On the 6th of March, 1461, the Bishop of Glasgow, in virtue of a commission from Pope Pius II., granted letters of extinction, suppression, and annexation of the hospital of Soltre, on the narrative that it had been founded by a King of Scotland, and that the reigning King, James III., consented to its revenues being transferred to the hospital to be founded by the widow of the late king.* Coeval with the foundation of the church, the hospital was incorporated for thirteen bedesmen. In 1567, Sir Simon Preston, of Craigmillar, Provost of Edinburgh, obtained from the Regent Murray, a grant of the whole establishment, religious and eleemosynary, which had been annexed at the Reformation. Within two days after, he conveyed them to the city of Edinburgh, an act which has received much praise as a public spirited disposal of his own private property. It appears, however, from the following extract from the minutes of the Town Council of Edinburgh, that the Provost's merits more properly consisted in his having solicited the gift as representing the community.

“The quhille day in the Counsall Houss of this Burgh, comperit Sir Simon Prestoun of Craigmillar, Knight, Provost of this Burgh, and shew and declarit to the said Baillies, Counsall, and Deckynes, that he had obtained and impetrat at my Lord Regent's hands, the gift of the Trinity College Kirk, housses, biggins and yards adjacent thereto, and lyand contigue to the samyn, to be ane Hospital to the puir, and to be beggit and uphaldane by the guid Town, and the Eleemosinaries to be placet thereinto, to be the Provost, Baillies, and Counsall present, and being for the time, and notwithstanding that he has labborit the samyn, it was not his mind to laubor it to his awin behuif, bot to the guid Town as said is, and therefore presentelie gaess the gift thereof to the guid Town, and transférre all right and tytill the he had, hes, or might have thereto in the guid Town, fra him and his airs for ever, and promisit that quhat right hereafter they desirit him to make them thereof, or suretie, he wald do the samyn; and that he, nor his airs, or others his assignays would never pretend rycht thereto, and this of his awin free motive will, for the favor and luiff that he beris toward the guid Town. Quhairfore they thankit his Lordship; and Adam Fullarton, Baillie, at the desire of the said Provost, and of his consent, askit instruments upon the premises, and desyret ane act to be made thereupon in their books.”

It appears, however, that this grant was burdened with existing interests vested in the officials of the establishment. They had embraced the Reformation, and passed a series of canons for the government of the bedesmen, appointing that they “sal leir and have profitlie the ten commandments of God, the Lord's Prayer, and the articles of the belief,” and also appointing certain rules of moral discipline, with penalties to be levied “gif ony of the beidmen be drunksam, Twilziours, bannairs, swerairs, or outrageous to yair said maister hospitaler, to any of the prebendaries, or to any of the beidmen yair braithring.”† In 1571 the office of Provost was conferred on Robert Pont, a versatile, restless, and able man, who held several clerical benefices, was a judge of the Court of Session, published some works connected both with politics and science, and mixed largely in all the political and ecclesiastical disputes of his stormy age. Great part of his chequered career seems to have been spent in legal and polemical quarrels. In 1578, when the

* Statement in regard to the Trinity College MS. in possession of Dr. Steven.

† Maitland, p. 211.

establishment of the Edinburgh University was contemplated, the magistrates appear to have been anxious, by a treaty with the Provost of Trinity College, to connect the new institution with that old foundation, and they appointed a deputation to “converse with, and enter into fair reasoning with him touching the erection and foundation of the University in the Trinity College;” but without effect.

Having apparently been defeated by Pont in their attempts to accomplish the purposes of the gift of Sir Simon Preston, the magistrates appear to have endeavoured by various means to induce him to resign his rights or claims on the revenues of the establishment. At length, in 1578, on their agreeing to pay him 300 merks and an annuity of £160. (both Scots money) a contract was entered into between them declaring “that the said Mr. Robert, moved by the good zeal, conscience, and earnest affection to advance the hospitals and colleges of the said Burgh, founded, or to be founded by the said magistrates or their successors within the same, for help and sustentation of the poor, sick, and decayed fathers and orphans, and for instruction of youth in letters and virtue, whereby charity might increase to the glory of God and his true religion, &c. ;” therefore the said Robert Pont conveyed “all and haill the benefice of the Trinity College beside Edinburgh, with all and sundry kirks, teind sheaves, other teinds, glebes,” &c. to “the Provost, Baillies, and community of the Burgh of Edinburgh and their successors.”† In 1587, an Act of Parliament was passed for the general revocation of all grants made in the King’s minority, of “whatsumever hospitallis, maison-dewis, landis or rentis appertening thereto.” The object of the revocation was that they might be applied to their original purpose of the sustentation of the poor, and that His Majesty’s conscience might be relieved of the responsibility of having made these eleemosynary institutions the object of individual aggrandisement. In this Act it was specially provided “that the rentis of the hospitall of the Trinitie college, besyde the burgh of Edinburgh, quhilk is now decayit, assignit and givin to the new hospitall erectit be the Prouest, Baillies, and Counsall of the Burgh of Edinburgh, be nawayes comprehendit under this present reuocationn.”

In virtue of several royal charters, and of the discretionary powers contained in them, the revenues of the college came to be part of a mixed fund to be applied by the Corporation of Edinburgh for the support of the Clergy, and the educational and eleemosynary establishments of the city.‡ It appears to have been in the year 1587, that “The Trinity Hospital” was reconstituted by the city authorities as a corporation charity, and it is said that they obtained a suitable edifice by repairing the ruinous buildings that had been inhabited by the Provost and Prebends.§ The revenues lately amounted to about £2000. a year. Since the hospital buildings have been removed, the inmates have been boarded in the city. The following statement describes the condition of the hospital at the time when the dispersal took place. “The inmates are decayed burgesses of Edinburgh, their widows, sons, and daughters. The right of presentation is vested in several public bodies, and in certain families in Scotland. The average number of inmates is about fifty, besides 100 out-pensioners, who receive about £6. per annum.” Attached to the institution there was a library, chiefly curious in books of old divinity, but in

* Statement, &c. ut. sup.

‡ Memorial respecting the Trinity College, 1828, MS.

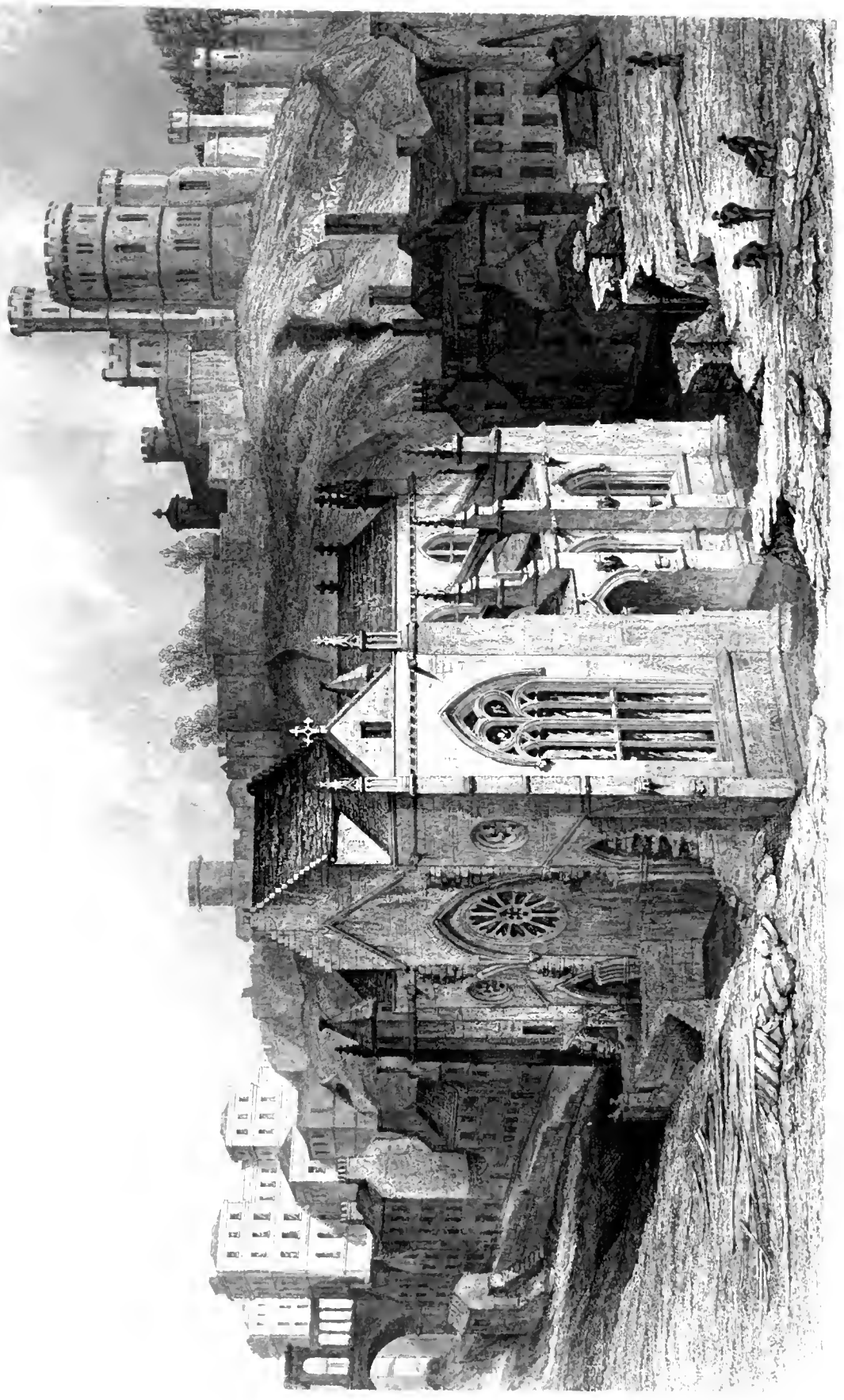
§ New Stat. Ac. Edin. p. 721.

† Statement, &c. ut. sup.

§ Arnot’s Edinburgh.

the whole more remarkable for the pristine condition in which the volumes were preserved, than for their value as rarities. The church is now that of "The Trinity College Parish" of the city of Edinburgh. Its present incumbent is the Rev. Dr. Steven, author of the History of Hériot's Hospital, referred to in another part of this work.







ST MARGARET'S WELL, RESTALRIG.

ALTERATIONS of various kinds have so changed the character of the place where this rich fountain gushes forth, that those who have been familiar with it of old would find difficulty in discovering the spot where it stands, and few will now be able to observe its architectural beauties. In former times a mossy bank rising out of pleasant meadows covered the little pillared cell, and the surplus water running out in a slender rill fell into a pure mountain stream, fed from the springs of Arthur's Seat. The spot, though close to two large towns, was solitary, and the most conspicuous objects in the neighbourhood were the range of Arthur's Seat and Salisbury Crag, with the ruins of St. Anthony's chapel on the one side, and those of the old church of Restalrig on the other. For some time, the streams from Arthur's Seat have been made the means of irrigating the surrounding meadows with the contents of the Edinburgh sewers. It is into this fetid marsh that the waters of St. Margaret's Well now run. For many years its unpleasant position had made this a spot seldom visited; but, even since the drawing for the present engraving was taken, a huge mass of storehouses, and other buildings connected with the North British Railway, have been squatted right over the well. So much respect has been paid to it, that the architecture has been left entire, and a long narrow vault, only broad enough to allow one person to pass along, has been constructed to give access to the fountain from the exterior. This long passage is perfectly dark, so that the architecture of the old cell cannot be seen without artificial light. Some centuries hence, if they last so long, it may puzzle those examining the remains of the railway buildings to find this remnant of an older age of architecture imbedded like a fossil in the ruins.

A small round pillar rises out of the centre of the cistern, supporting a circle of ribbed vault-work with ornamented bosses; a simple plan, of which the whole details may be fully comprehended from the accompanying plate. No authentic traces can be found of the history of this consecrated fountain. From its name it appears to have been dedicated to the Scottish Queen and Saint, Margaret, wife of Malcolm III. In the legend to which we have already had occasion to refer in the account of Holyrood which represents King David as having been miraculously preserved from being slain by a hunted hart, Bellenden, who tells the story, says, "The hart fled away with gret violence and evanist in the same place quhere now springs the rude well." From its vicinity to Holyrood, St. Margaret's has been supposed to be the well here alluded to, but this view is entirely conjectural. The neighbourhood has many ancient and historical associations. On the top of an eminence overlooking a small lake are the remains of the house or fortalice of Logan of Restalrig, celebrated for his connection with the Gowrie conspiracy, in a manner to which we may in this work have occasion more particularly to refer. Still nearer to the well is the old Church of Restalrig formerly a ruin, but repaired and nearly rebuilt within the past ten years. It has at first sight the air of being an entirely modern church, but on a minute inspection old mouldings and carvings make their appearance in conjunction with the modern stone work. It is a simple, quadrangular building, without aisles or transept. It was dedicated to the Holy Trinity, and its foundation is attributed to James III.* It appears to have been an establishment of considerable note, having a Dean, with nine Prebends, and two singing boys. A document in the Leith Register of Marriages, at the close of the sixteenth

* New Statistical Account of Scotland, Edinburgh, p. 657.

century, called, "The number of the Prebendaries of the Colledge Kirk of Restalridge and the Chaplains thereof," commences, "Item, imprimis the sext prebendries of Buite foundit upon the personage and vicarage of Rothsay in Buite and upon the personage and vicarage of Elein Kirk, Williame Barbour haveand thre of thame, ane provydit of auld, and twa provydit of new be the first regenttis grace quha is with God, the twa part allowit to him in his stipend to be the king's third."*

Grose says:—"At the Reformation this Church was ordered by the General Assembly to be demolished as a monument of idolatry; notwithstanding which, the east window and part of the walls are still remaining; from which it appears to have been a very plain building. In the churchyard is a vaulted mausoleum of a polygonal figure, formerly the burial place of the family of Logan of Restalrig; it afterwards became the property of the Lords of Balmerino, and at present belongs to the Earl of Moray. In this vault are the remains of many persons of quality and fashion: one inscribed Lady Janet Ker, Lady Restalrig, quha departed this life 17 May, 1526. Over this vault is a high tumulus of earth, planted with yew trees, which, with the surrounding tombs or burial places, all neatly filled up and preserved from the depredations of the parson's cattle and the idle boys of the parish, have a most solemn effect."†

* Hutton MSS

† Antiquities, 42.



CASTLE OF EDZELL.

IN the broad strath which approaches the foot of the north-eastern chain of the Grampians stand the broken towers of Edzell, seeming as if they were the fortalice of the supreme lord over that wide fruitful district—as in truth they were, before the sway of the Lindsays had yielded to that of the Panmure family in the Mearns. The antiquary who consents to go so far out of beaten tracks, will be astonished and delighted with the remnants of ancient magnificence which have there been mouldering unnoticed. As in many other Scottish mansions, the oldest part, and the nucleus round which the other buildings have from time to time clustered, is the strong square tower or barbican, which still remains virtually entire, while its gayer and more fragile parasites have been crumbling in decay. By the expansive and varied view still obtained from the bastions, one can see how well the Eagle-nest—Edzell was of old pronounced Eagle—was adapted to aid the power, and gratify the pride, of its owner. No force, whether at the command of the Crown, or of a feudal chief, could pass northwards through the accessible Lowlands, without the lord of Edzell knowing of it; and the Highland rievvers, when they burst from the mountains down upon the fruitful How of the Mearns, were held in wholesome fear of the garrison of Edzell, if they were not already checked by that of its outpost—the tall tower of Glen-Mark, at the opening of the main pass to the higher Grampians. Besides the size and strength of the principal buildings, and the vast old trees by which they are surrounded, there are other objects of interest here, especially in a turreted and highly decorated pleasure-house, and a garden or pleasance, called in the family documents a *Viridarium*—small indeed, since it was necessarily within the cincture of the fortification, but still possessing the remains of rich and highly curious decoration. Built into its wall are double rows of brackets, the lower close to the ground, and so arranged that evidently statues or some symmetrical mouldings must have arisen from the lower to the higher row; and another series must have stood between the upper brackets and a species of canopy, so as to give to the whole, whether it was filled with statues or with some other decoration, the effect of a colonnade of pilasters. Whatever may have been removed, there is still a considerable remnant of sculpture, representing in high relief the Christian and cardinal virtues, the sciences, and other allegories. Lord Lindsay, who discusses the garden with the united zeal of the artistic critic and the family annalist, says, in reference to the predominating tone which he finds in these sculptures, that “it is curious that the last relics of the school of Nicola Pisano should be found under the shadow of the Grampians.”*

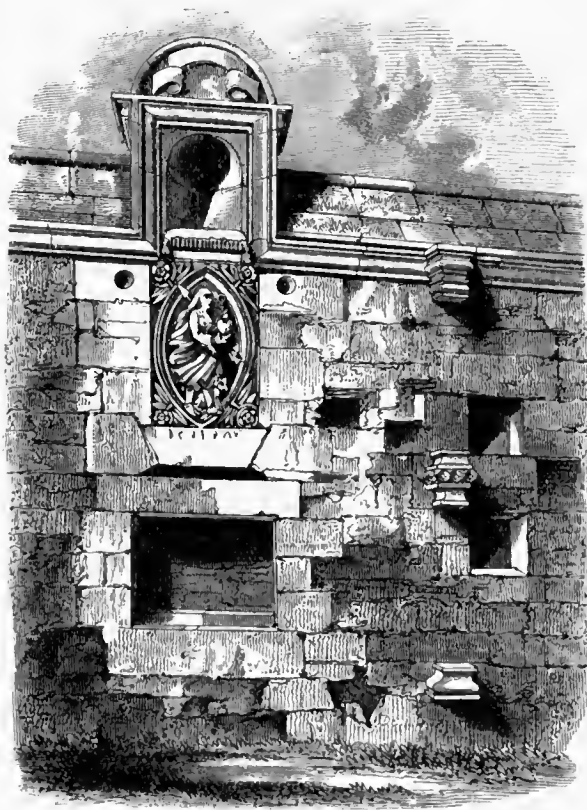
The square cavities which are conspicuous in the engraving might be assigned as the receptacles for ornaments which were never filled in, or have been removed, were it not that they represent the Lindsay blazon of the *fesse-chequée*. They are surmounted by the stars or mullets of the Stirlings, from whom the Lindsays inherited this domain. “To show,” says Lord Lindsay, “how insecure was enjoyment in that dawn of refinement, the centre of every star along the wall forms an embrasure for the extrusion, if needed, of arrow, harquebus, or pistol.” But the perforations in the stars are too high to have been convenient embrasures, and could afford no range for a weapon. It has been suggested that they were made for the innocent purpose of inducing birds to build their nests in them.

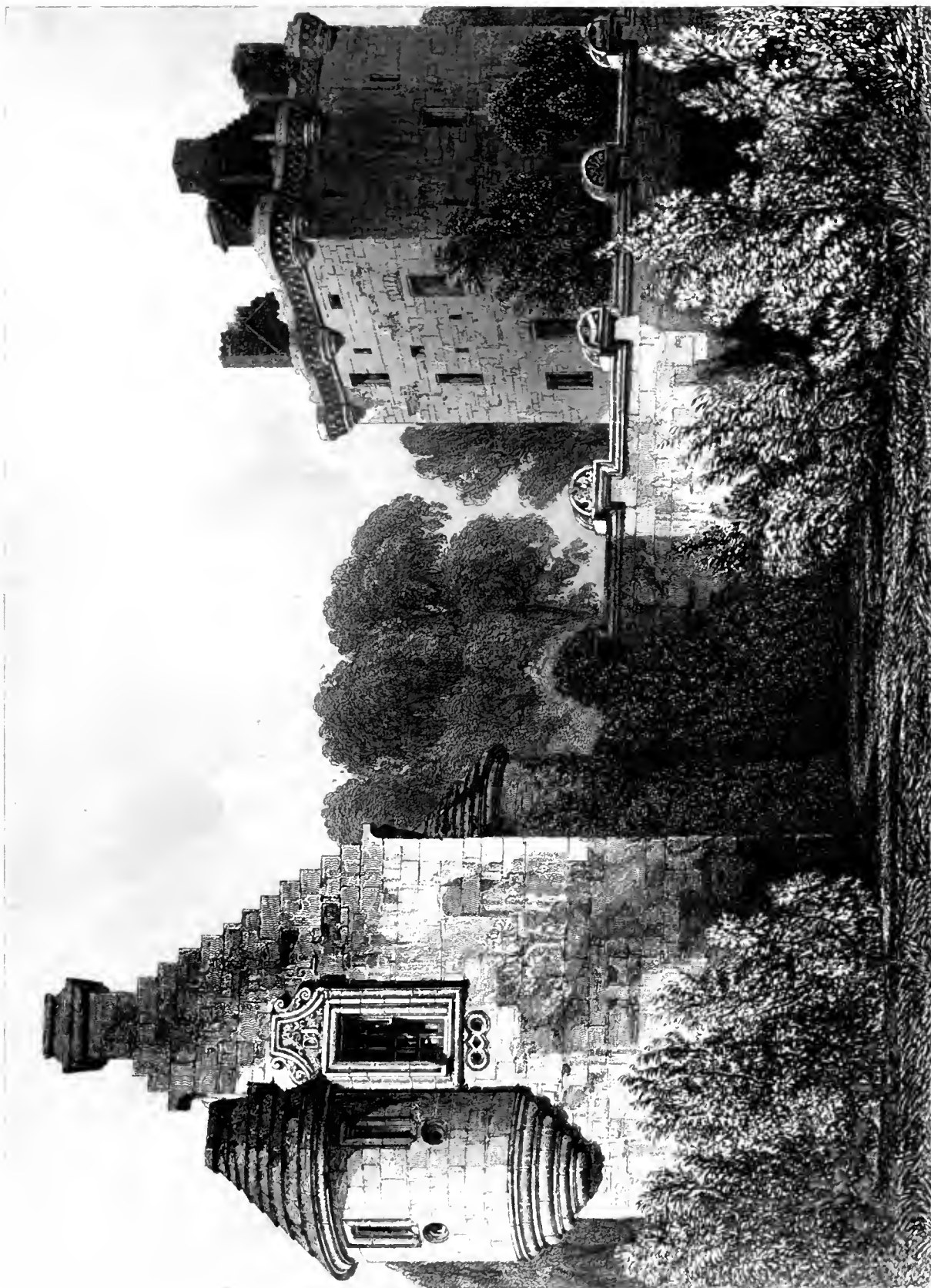
The Lindsays of Edzell appear to have branched off in the middle of the fifteenth century, and, on the failure of the main line and later branches, to have become the head of the house early in the seventeenth. David, Lord Edzell, appears to have built a considerable portion of the Castle, his arms and initials, with the date 1553, being sculptured over the principal

* Lord Lindsay's *Lives of the Lindsays*, i. 347.

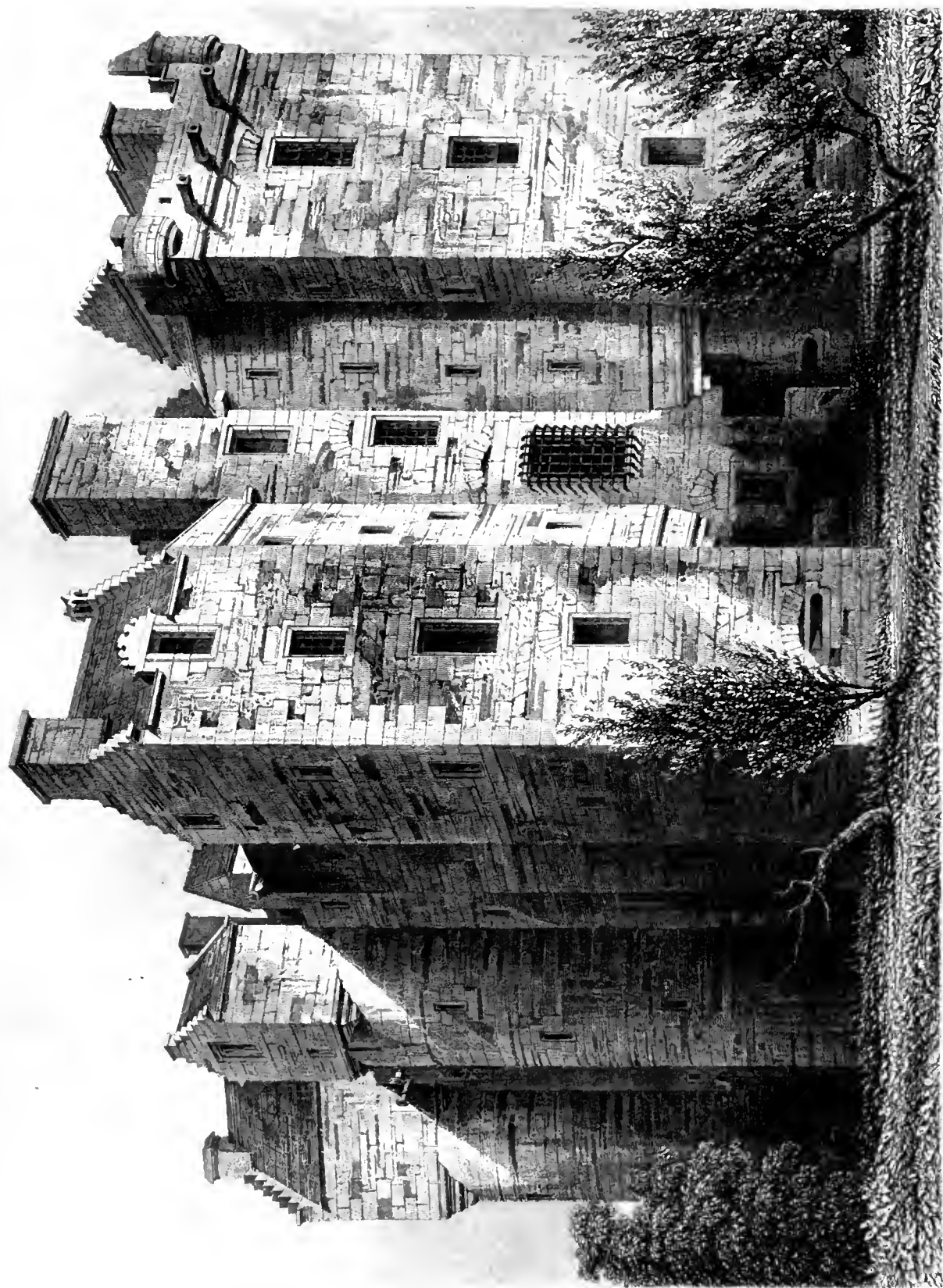
entrance. His son, who completed the building, and decorated the garden, was a great planter, and provided an extensive forest district for subsequent generations of the dwellers in Glenesk. He was a man of travel and reading, and made some desperate efforts to turn his knowledge to account by extracting the precious metals from the rocky glens of his wide territory. By a contract with a certain Hans Ziegler of Nuremberg, he makes over to him for twenty-five years all and sundry mines of gold, silver, quicksilver, copper, tin, lead, and other minerals, in Edzell and Glenesk—the German adept agreeing to pay a seignury of a fifth of the produce, and being empowered “to big and erect towns and burghs beside the said mines; to create baillics, officiaires, and other members within the samyn, to hold courts and to do justice thereintil.” Besides this Ziegler, we find the Earl’s brother, Lord Menmuir, introducing to him another German adept, Bernard Fechtenburg, thus:—“I have chosen ane metal man, very metal like—and hes sent him to you as maist necessar for mony affairs. He can burn lime, and says the grey stane hard to Invermark, beside the lead eur [ore] whilk also he affirms to be lead eur, is a limestane. He can mak charcoal of peats, and will desire na other fuel, either to burn lime or melt copper.”

In the history of the Edzell family—both throughout the period of its feudal pride, and the singularly melancholy circumstances of its fall—we might find abundance of stirring and romantic incidents. But they cannot bear the dense abbreviation which would be necessary, were they introduced here; and it is better to refer the reader to the three pleasing volumes, the *Lives of the Lindsays*, which have been already cited.









STREET ARCHITECTURE AT ELGIN.

WITH the broad granitic banks of Aberdeenshire on the one side, and the spiked mountains of Inverness-shire on the other, the smiling plains of Moray repose on a soft bed of fine freestone, which supplied ample material for the edifices raised by its industrious colony of priests. Thus severed from other parts of Scotland, and naturally fruitful, it became a separate centre of civilisation before national institutions had become strong and uniform enough to make Scotland one state. The many sculptured relics of antiquity, including the great Sweyn's pillar at Forres, and a slab representing a hunting scene, lately excavated beneath one of the streets of Elgin, tell their story of a civilisation anterior to any written memorial. Descending from the barren heights which bound the Spey, this old cathedral town has an aspect of pleasant, warm repose—deriving dignity from the huge brown towers of the cathedral, a handsome classical church of modern days, and some public eleemosynary institutions erected by benevolent citizens of the old burgh. When the wanderer has entered the town itself, he will find himself surrounded by objects that might occupy his pencil or his pen for weeks. Besides the grand mass of the cathedral, and the clustered castellated remains of its close, every street and turning presents some curious quaint architectural peculiarity, from the graceful Gothic arches of the Maison Dieu, to the old gray burgher's house, sticking its narrow crow-stepped gable, and all its fantastic, irregular, blinking little windows, into the centre of the street. Many decorated niches, let in to abrupt corners, now tenantless, mark the spots where once stood the image of the Virgin and the lamp, to arrest the notice of the passer-by; an indication of the great antiquity of the street architecture of Elgin. In many cases the houses are ranged in the old French manner, round square courtyards communicating with the street by low heavy-browed arches. But the most remarkable and characteristic feature is that which will be observed in the accompanying Plate. A large number of the houses are supported on colonnades, the designs of which have considerable merit, especially in that character of massiveness which seems to adapt the pillar and arch to bear the superincumbent weight. From this feature, some of the streets of Elgin remind one of those of Berne; but they are still more quaint, fantastic, and venerable-looking than those of the gloomy Swiss city. Never having had either manufactures or trade, Elgin has changed little in the course of a century or two; while, as the centre of a rich agricultural district, with its clubs and county meetings, it has had enough of vitality to save it from total decay by the removal of its ecclesiastical honours. It is inhabited by a considerable number of people with good connexions and small incomes, who naturally surround themselves with the attributes of modest elegance and comfort.

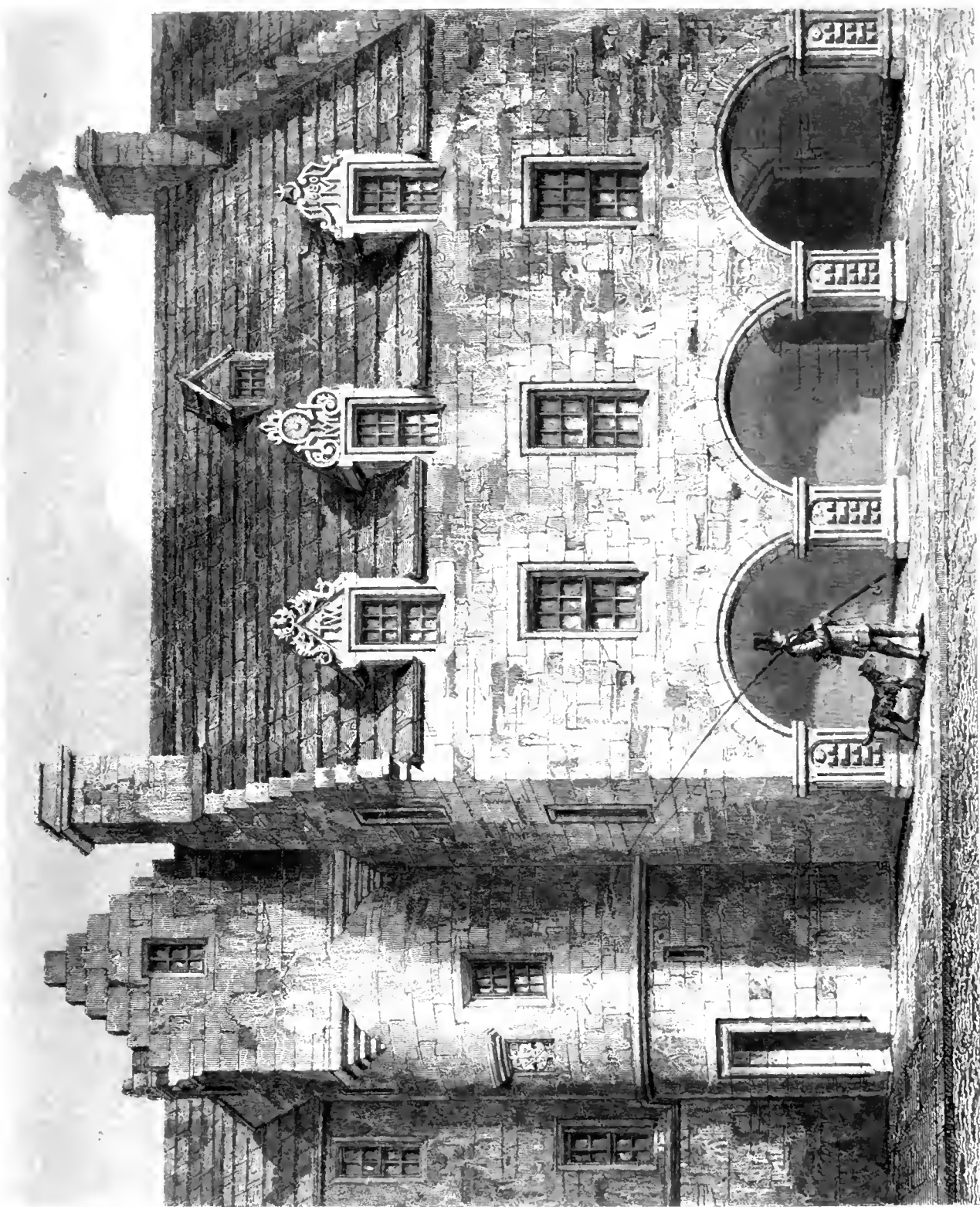
Elgin was the ancient capital of Morayland, as Edinburgh was of the Lothians: and thus, long ere it became a cathedral city, it was a place of importance. From the dates of many charters granted by them, it must have been a favourite place of residence with King William the Lion and the two Alexanders. It was in 1224 that, probably owing to its rising importance otherwise, it became the seat of the cathedral. Its ecclesiastical soon overshadowed its civic glories, and the expenditure of an affluent chapter, drawing their temporalities from the fruitful corn-fields of Moray, made it one of the most important places in Scotland. Even the burghal seal represented

a bishop in full canonicals, with crozier and book. The feudal tenure of the royal burghs was directly of the Crown; but an extraordinary charter was granted by Robert I. to Randolph Earl of Moray, in which that potentate was virtually substituted to the king, and the burgh, retaining all its privileges, was to owe its feudal service to the earl. Such a charter, extending, as this one did, over a whole province, probably came as near to the establishment of a separate principality, like the margravates and palatinates of Germany, as any grant conferred in Britain. The early corporate constitutions of Scotland closely resembled those of England, and the divergence in practice and phraseology which subsequently characterised them, arose after the war of independence, when the French alliance made them exchange the mayor and aldermen, common to them and their English enemies, for a provost or *prevost* and bailies. Yet the old nomenclature lingered for a while; and thus, in 1393, Thomas Dunbar, Earl of Moray, after having remitted certain taxes on ale, on the ground of the town having been ravaged by pestilence, grants to the *aldermen*, bailies, and burgesses of our burgh of Elgin, an exemption of customs upon "all the wool, the cloth, and other things that goes by ship out of our haven of Spey." * As in some of the other northern burghs, there are vestiges, in the muniments of Elgin, of the old system of local taxation, whereby the burgesses met annually at their head court, and, like the barons and the great ecclesiastics, taxed or "stented" themselves for the public service of the community.

The part which Elgin has taken in the history of Scotland has been that of the victim, its proximity to the districts of the most notorious Highland reivers exposing it to their frequent inroads. There is a curious indication of the wild manners of the sixteenth century in a proclamation dated 17th August 1556, on the occasion of holding a justice air or assize court at Elgin. Great fear seems to have been entertained that bloodshed must be the inevitable result of assembling together so large a mass of persons, many of them entertaining towards each other deadly enmity and feud. All persons, excepting the officers of the court, are prohibited from wearing any weapons, except "short knives at their belts;" while there are summary means, specially directed against the Highlanders, for apprehending and punishing those who cut down grain and carry it off without paying for it. The proclamation is accompanied by an assize of the price of provisions, in which "The pynt of Burdeous vyne" is fixed at twelve pence, and that of "Scherand or Amzerk vyne" at tenpence. †

* Reports from Commissioners on Municipal Corporations, i. 425.

† Pitcairn's Crim. Trials, i. 389.





THE CATHEDRAL OF ELGIN.

How completely the Scottish civilisation of the middle ages was self-acquired, and how little it depended on the influence of England, is strikingly shown in the one fact, that we must go more than two hundred miles from the Border, and far across the wild Grampians, to see at once the most stately and the most beautifully decorated of all the ecclesiastical edifices of the country. Though Glasgow Cathedral be stately and solemn, and St Andrews must have been of great size, and not deficient in decoration—though the airy symmetrical beauties of Melrose, and the rich eccentric decorations of Roslin, make them unrivalled for their extent—yet, as a building in which size and ornament are combined, Elgin must have been, as its lovely and majestic fragments still indicate, quite unmatched, justifying the worthy bishop, who lamented its devastation, in characterising it as *patria decus, regni gloria*, and *laus et exaltatio laudis in regnis extraneis*.*

As we shall presently see, history would indicate this building as no older than the fifteenth century; but the character of its architecture speaks unequivocally of a higher antiquity, bringing it back to the best days of the early English. Undoubtedly there are later features, as in the remains of the aisle-windows, where, although there is not a vestige of the depressed Gothic of England, there are the characteristics of the contemporary flamboyant school of France. The flowered canopies, too, upon the eastern turrets, and the pilasters at the junction of the choir and transept, may have been a late decoration. But those toothed and flowered ornaments, thin, yet abundant—mere encrustations, which are not interwoven with the predominant architecture, but cover it like lace—bring us back to the age when the form had changed widely from the Norman, but the decoration lingered near it. The enclosing arch of the great western doorway is beauti-

* Registrum Moraviense, 204.

fully encrusted with these thin light ornaments. But more distinct evidence of the very early period of great part of these fragments is seen in the elevation of the south transept, represented above, (where the latest character of window used in the Norman buildings actually ranges above the pointed arches of the succeeding style,) in the narrow pointed compartments of the tower windows, and the magnificent double row of lancet-windows at the east end. The only portion of the building making an approach to completeness is the octagon chapter-house at the north-east angle, in the centre of which a beautiful flowered and clustered pillar sends forth tree-like, as it approaches the roof, its branches to the different angles, each with its peculiar encrustation of rich decorations, and its grotesque corbel. Within this detached chamber, which is evidently of a later date than the body of the church, many of the minor carved fragments found in the dust of the ruins have been deposited. A tradition common to many decorated edifices attaches itself to the chapter-house. It is called "the 'Prentice Aisle." The reader will be at no loss to recognise the origin of this name in a tradition that, in the master's absence, the apprentice completed his department of the work so beautifully, as to excite in his superior a jealousy which demanded the sacrifice of his life.

Few places impress, in what remains, so deep a regret for what is gone. A great proportion of the edifice must have fallen at a comparatively late period, since, in the representation given by Sleszer, the two rows of clustered pillars supporting the nave and choir, with their arches and superincumbent walls, appear to have been nearly complete, along with the transept. Now the bases only of the pillars can be traced. The clearing away of the huge mine of rubbish caused by the falling of these portions of the edifice, and the development of the ground-plan, with the cleaning and preserving of what yet remains of Elgin Cathedral, are the result of the zealous exertions of a singular individual named John Shanks, who had devoted his days to the cause. He was a thin, lank, spider-looking being, clad in obsolete costume, with a quiet, earnest enthusiasm in his manner—a sort of Old Mortality, whose delight it was to labour among ruins and tombs. To compare the man's attenuated frame with the gigantic heap of ruins which he had removed, gave one a wonderful idea of the influence of patient endeavour devoted to one simple end—of the *non vi sed sæpe cadendo*. John Shanks had an honest pride in beholding the work of his own hands. He not only made the place tidy and approachable, but laid bare the traces of its original plan, and discovered many tombs and ornaments buried deep within the rubbish. A monumental inscription, in which his services were recorded by an eminent pen, was cut on a tablet within the ruins, but was removed, as it appeared to convey a reproach to the public officers, who had left the care of this fine ruin to the zeal of so humble an individual. Among the sculptural fragments brought together within the walls, stands one of those old sculptured stones, relics of some very early age, with dim glimpses only of artistic civilisation, which so mysteriously appear here and there throughout Scotland. The sculpture can be deciphered to represent a hunting party, and is rude, hideous, and grotesque to the utmost. Its appearance at once attests its far greater antiquity than any surrounding object; and, to prevent confusion or doubt on the subject, it may be as well to record, on the testimony of John Shanks himself, given in answer to an expression of wonder that such an object should be seen in such a place, that it was not found in the rubbish of the ruins, but had been discovered during some excavations beneath a street in the town.

It will be found stated in the account of Spynie that the Cathedral of Moray was established there in the year 1203. In 1223, by a Papal bull resting on a representation that Spynie was a solitary place, where divine service was much neglected, the canons being obliged to travel to a

distance to purchase the necessary provisions, the See was transferred to the Church of the Holy Trinity at Elgin. According to Fordun, it was destroyed by fire in 1270.* To a date closely subsequent on this calamity we may attribute the greater part of the present ruins. It was richly endowed, and in the middle of a basin of fruitful land. Environed by the mountain abodes of the predatory Highlanders, the bishop and his chapter would require all their temporal as well as all their spiritual power to preserve them from ruthless depredations. It is not stated whether the burning in 1270 was accidental or designed.† In 1390 it suffered a like fate, under circumstances which admitted of no such doubt. Alexander Stewart, a natural son of Robert II., had taken up a sort of robber chiefship in the wild highlands of Inverness-shire, where his feats obtained for him the picturesque title of "The Wolf of Badenoch." Having interfered with some of the Episcopal domains in these wild regions, the bishop had recourse to his ecclesiastical artillery, and excommunicated the Wolf. The ferocious chief, excited to fury, went beyond the usual bounds of what was even then deemed prudent, and, collecting a band of his savage followers—"wyld, wykked Heland-men," as Wyntoun calls them—came thundering from the western braes down upon the fertile vale of Moray, and burned the Cathedral, with the canons' houses, and the greater part of the town of Elgin. This was a feat which even in a king's son was not to be overlooked. Bishop Barr sent an affecting supplication to the king, discoursing eloquently on the ruin made among holy things, and his own helplessness—so extreme that he was scarce able to find the necessities of life for himself and his dependants. Being now a feeble old man, he was very unfit to carry on a war with the persecutors of the church, but he trusted the matter to the gracious consideration of his majesty.‡ The Wolf had to do penance at the door of the Blackfriar Church at Perth, where he was at last received and absolved at the altar by the Archbishop of St Andrews, on his engaging to make due reparation for his injuries. This light punishment was insufficient to protect the Cathedral from the repetition of such attacks. In 1402, the son of the Lord of the Isles plundered it of its precious ornaments, and burned a part of the city.§ Those who read of such things need not lament that the spiritual power in the fourteenth and fifteenth centuries was so extensive as we find it to have been.

It has generally been understood that the Wolf of Badenoch levelled the building to the ground. But the pointed arches and their decorations are a living testimony that he had not so ruthlessly carried out the work of destruction. The bishop, in his appeal to the king, desires, it is true, the *reedificatio* of the edifice. There is no doubt that there must have been a considerable portion of it to be restored, while at the same time great efforts were made to add to the buildings,—an obligation having been taken that every bishop should devote a third of his princely temporalities to that end, until the Cathedral should be completed. But there is every reason to believe that the portions which have since gradually crumbled away are the inferior workmanship of the fifteenth and sixteenth centuries, while the solid and solemn masonry of the thirteenth still remains. There is no foundation for the common tradition that the Cathedral was torn down by a mob of John Knox's friends at the period of the Reformation. Indeed, the more the history of our ancient buildings is examined, the more we are inclined to limit these charges of destructiveness. Mere neglect has been in this and in many instances sufficient to account for the devastation. In the troubles of the times, however, we find that the hallowed precincts were no longer a sanctuary for the victim of deadly feud, lay or ecclesiastic. On the 2d of May 1555, certain gentlemen of the

* Scotichronicon, ii. 112.

† *Eodem anno combusta est ecclesia de Elgyn et ædificia canonicorum* is the whole statement by Fordun.

‡ Registrum Moraviense, 204.

§ Shaw's Moray.

name of Innes are charged with having, to the number of eighty, invaded the Cathedral Church during vespers, and in presence of the holy sacrament, to accomplish the slaughter of Alexander, Prior of Pluscardine, and certain gentlemen of the name of Dunbar. The Dunbars are at the same time arraigned for having, on another occasion, to the number of sixty, "under silence of night," invaded a party of the Inneses within the Cathedral, "upon ancient feud, forethought felony, certain purpose, and provision." These quarrels between the Inneses and Dunbars were so interminable and fruitful in crime, that in the same record we find a certain tailor, baxter, and cordinar, in Aberdeen, complaining for themselves and the other craftsmen of the hardship and oppression of having so frequently to sit as jurymen in these disputes, "like as we have been divers tymes this year," which is the more unreasonable as the feud is one in which they take no interest, and "knaw na thing thair of mair nor thai that dwallis in Jherusalem."* In 1568, by an order of the Privy Council, the lead was appointed to be stripped from the roof of the Cathedral and to be sold "for sustentation of the men of war" until "the rebellious and disobedient be reduced."† It was consigned to Holland, to be there sold; but the ship in which it was embarked foundered; and of course such an opportunity would not be lost for connecting the calamity with the sacrilegious act which had supplied the cargo. Thus exposed to the weather, the interior went fast to decay. So late as the year 1640, some paintings of Mater Dolorosas, Crucifixions, and other Catholic pictorial decorations, were in existence; and the adherents of the ancient faith were, we are told, in the practice of resorting to them for the performance of their devotion. In that year some zealous reformers, headed by the Lairds of Innes and Bredie, and by some of the neighbouring clergy, proceeded to the ruins—which must have then exhibited all the sad grandeur of incipient decay—and demolished the "symbols of idolatry," with the rood-screen which still remained.‡

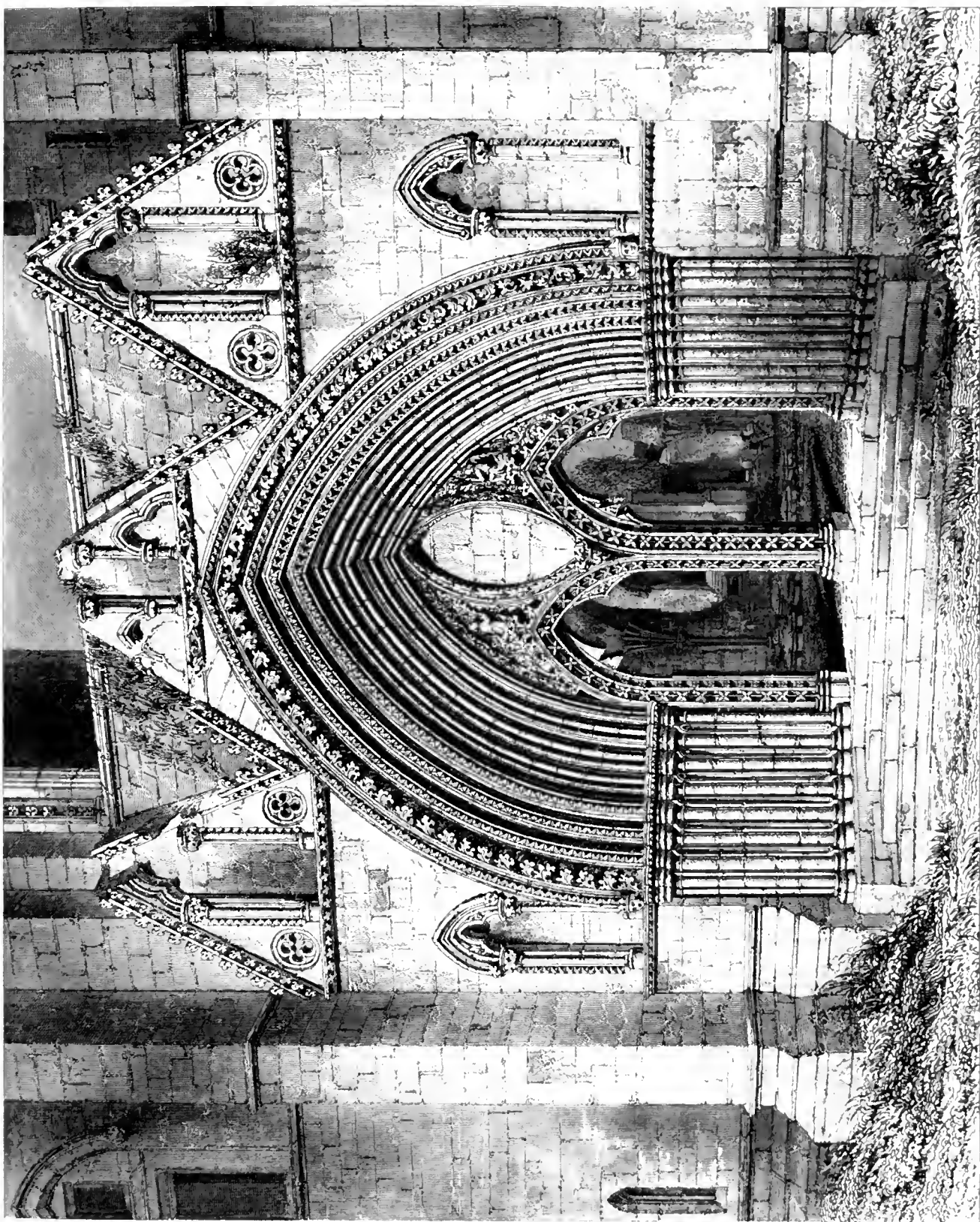
* Pitcairn's Criminal Trials, i. 377.

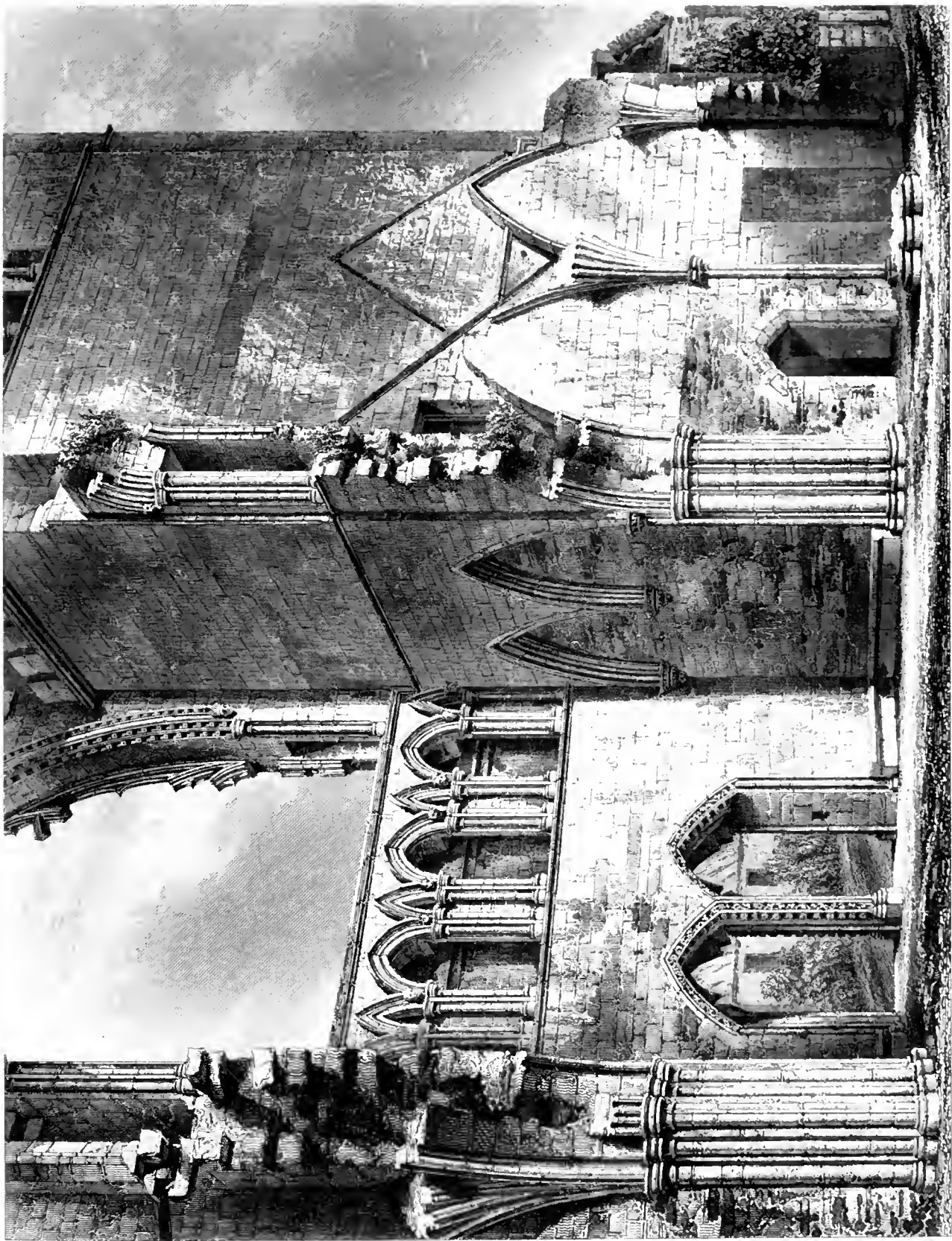
† Shaw, 317.

‡ Sketches of Moray, 80.

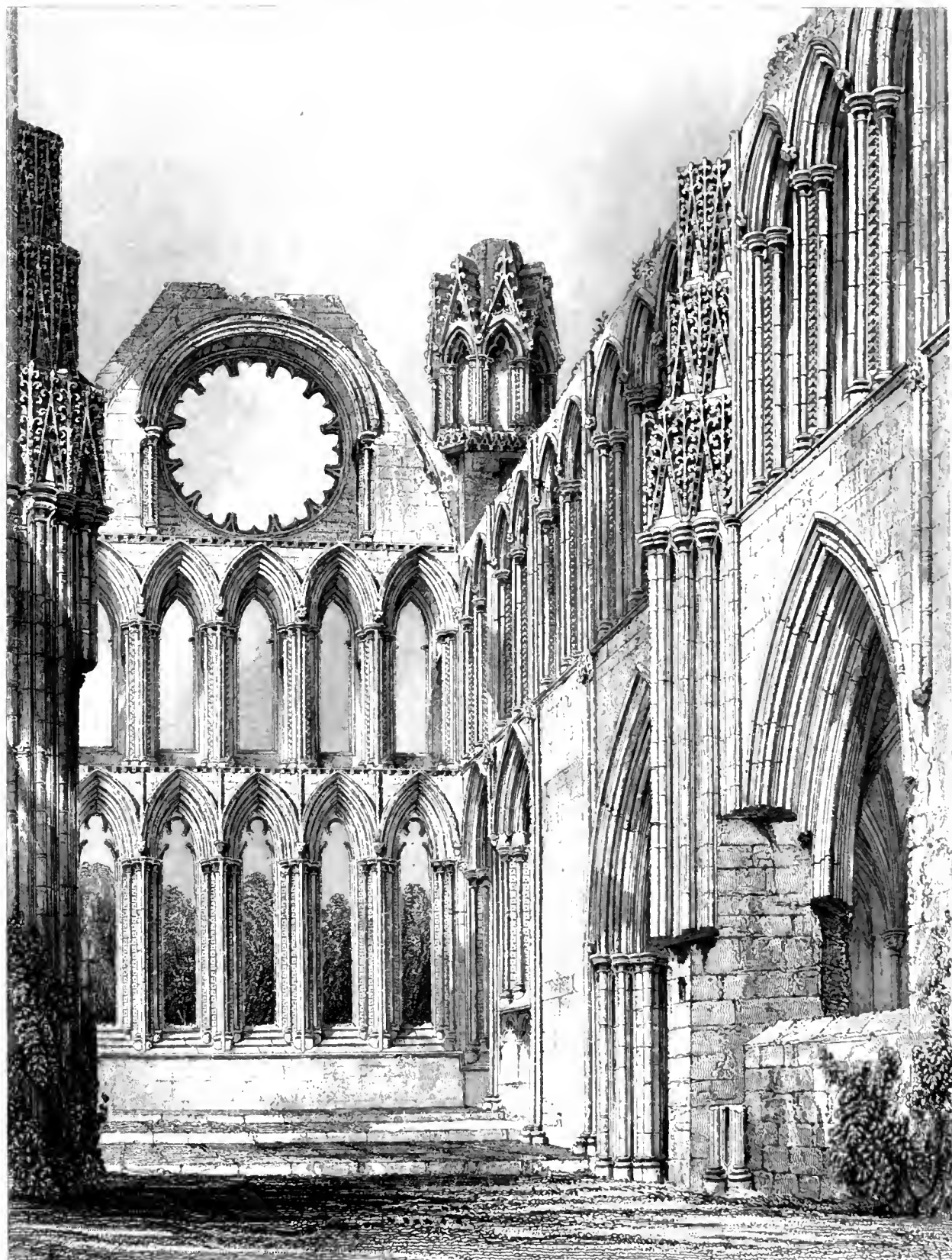




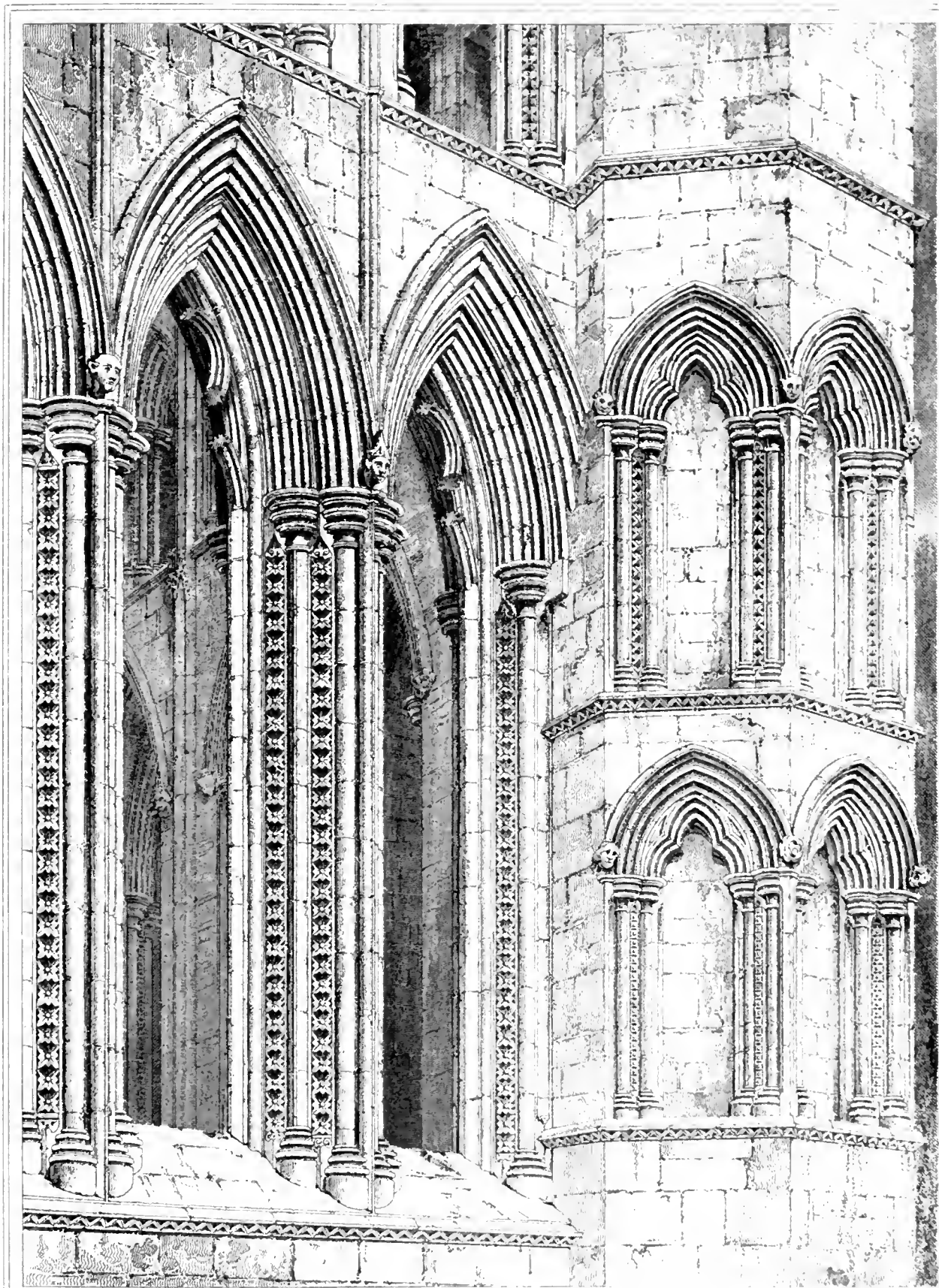




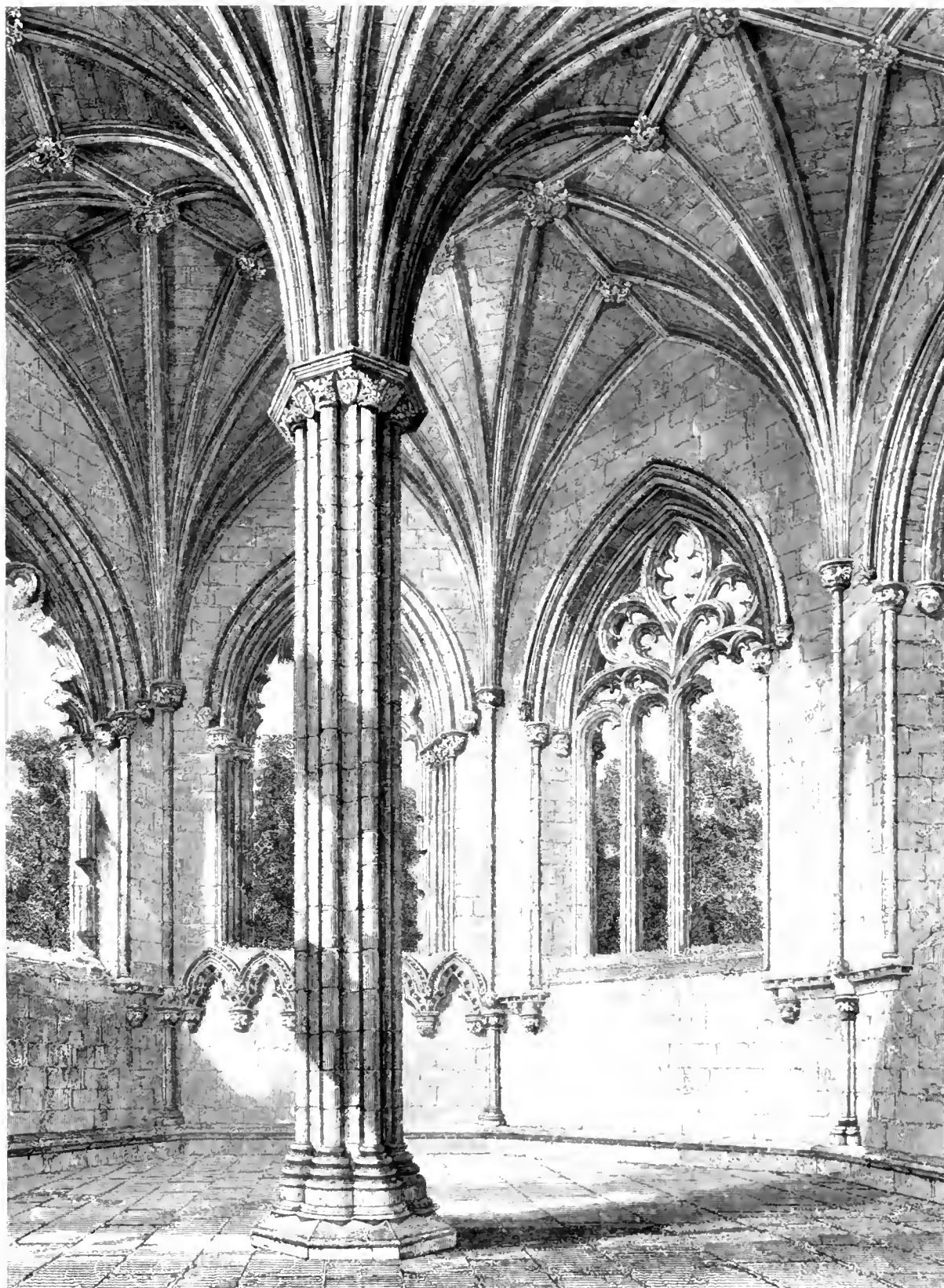








Drawn by J. H. P. 1893



FALKLAND PALACE.

FIFE is not a county renowned for its scenery ; but the glen, or rather hollow, at the foot of the Easter Lomond Hill, where glimpses of the old ruined Palace of Falkland, and the smoke of the surrounding village, are seen through the trees, would make a beautiful scene in any country. The remains of the palace are a diminutive but singularly beautiful fragment, justifying the boast that all the Scottish royal residences, though not of great extent, exhibit remarkable architectural beauties. It has the appearance at a distance of being but an old mansion-house or fortalice, with its keep and parasitical buildings ; but, on a near approach, the lover of art who can tolerate the northern renovation of classical architecture, in the blending of the Palladian, with the Gothic and the stunted baronial architecture of Scotland, will find much to enjoy in this fragment. The western front has two round towers, which are a diminutive imitation of those of Holyrood ; and stretching southward is a range of building, with niches and statues, which perhaps bears as close a resemblance to the depressed or perpendicular style of the English semi-eccelesiastical architecture, as any other building existing in Scotland. The east side, again, is diversified by the renovations of classical architecture which have just been mentioned. The parts wanting to complete the quadrangle were destroyed by fire in the reign of Charles II.* No portion of the present edifice appears to be of great antiquity ; but at a very early period there must have been a fortalice at Falkland. In an ancient document, said to be of the fifth year of David I., mention is made of a Macbeath, Thane of "Falleland." It appears that a certain Robertus Burgonensis—which, in ignorance of any place in Scotland so Latinised, one might suppose to mean Robert of Bourgogne—had sorely vexed the Culdees of St Andrews by his oppression and rapacity, and endeavoured to deprive them of the fourth part of their lands of Kirkness. To oppose him a host was collected, or which the principal leaders were the Thane, and Constantine Earl of Fife, the Justiciar. A sort of committee or jury seems to have been formed, to investigate the genuine boundaries of the Culdees' estates ; and in this respect, though imperfect and obscure, the document is interesting, as throwing light on the habits of the age.† In the year 1267, William Earl of Mar is found dating his charters from Falkland.‡ It is more than a century later, in the year 1371, that the legal documents mention the existence of a castle and a forest ; and their keeping is given to the Earl of Monteith by Isobel Countess of Fife, who, on the condition of his restoring her to her earldom, which she by force and fear had resigned, is acknowledged as her heir.§ The domain lapsed to the Crown on the forfeiture of the Earl of Fife in 1425. The hamlet, which, according to old usage, clustered under the walls of the fortalice, was erected into a royal burgh in 1458 ; and the preamble of the charter gives, as the reason for this promotion, the frequent residence of the royal family at Falkland, and the inconvenience experienced by the many prelates, nobles, and other great personages who surround the court, for want of innkeepers and sutlers. This sweet spot was the scene of one of the direst and most touching tragedies recorded in the bloody history of the Stewarts. When Albany was governor, he committed to close confinement here David Duke of Rothesay, the eldest son of Robert III. It was intended that the youth should never leave his dungeon ; but, instead of violence, the more cruel means of starvation, through professed oblivion, was adopted. The spot, according to Sibbald, was not the same as that occupied by the present palace ; but "there is hard by the palace, to the north, a fair large house, built by David Murray, Viscount of Stormont, then Steward of Fife, in the very spot where some think stood the old castle, where David Duke of Rothesay was famished."|| Along with such charac-

* New Stat. Account—Fife, 927.

† Registrum Prior. S. Andree, p. 117.

‡ Ib. 312.

§ Sibbald's History of Fife, p. 233. Jamieson's Royal Palaces, 30.

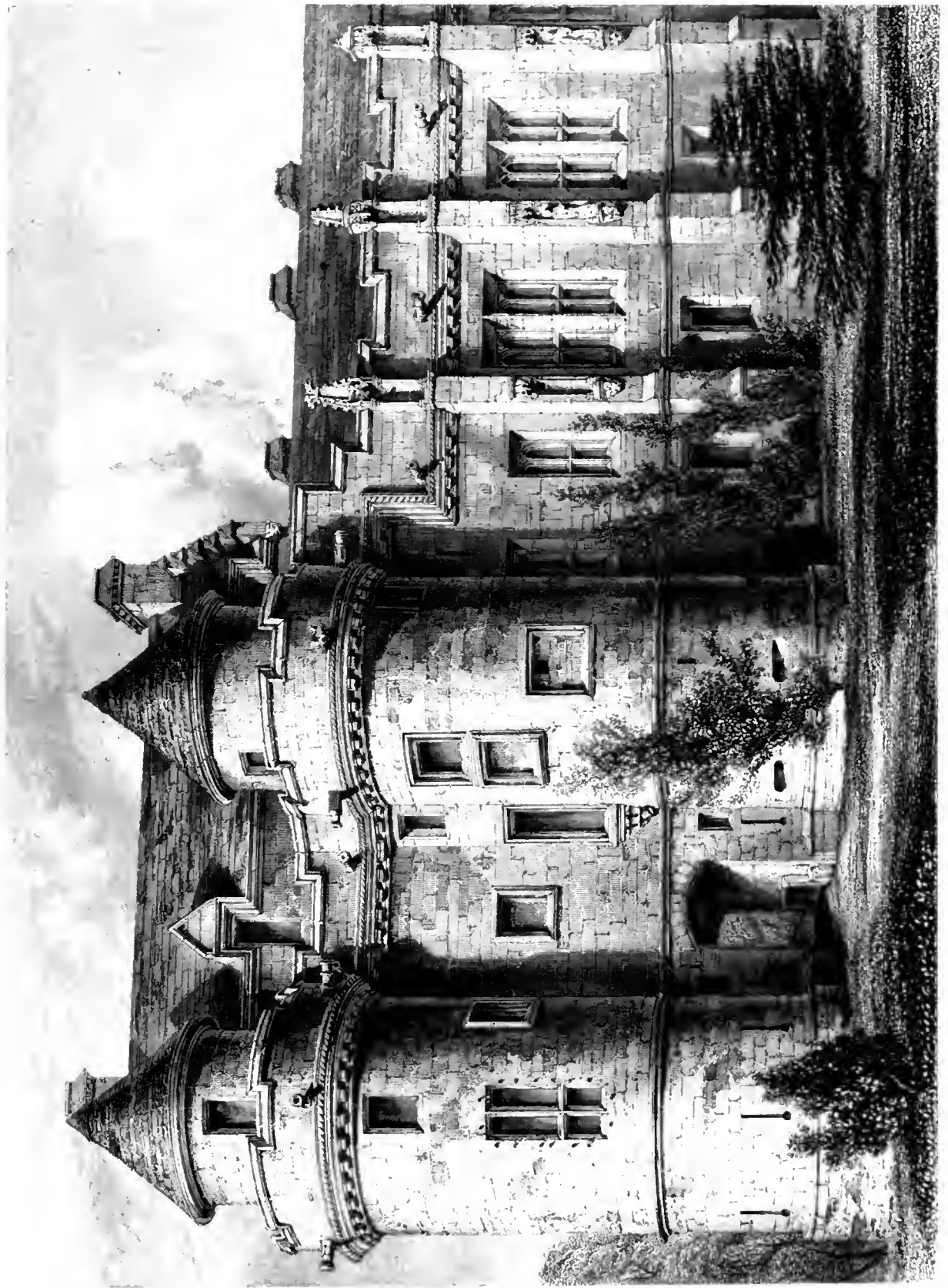
|| Sibbald, 336.

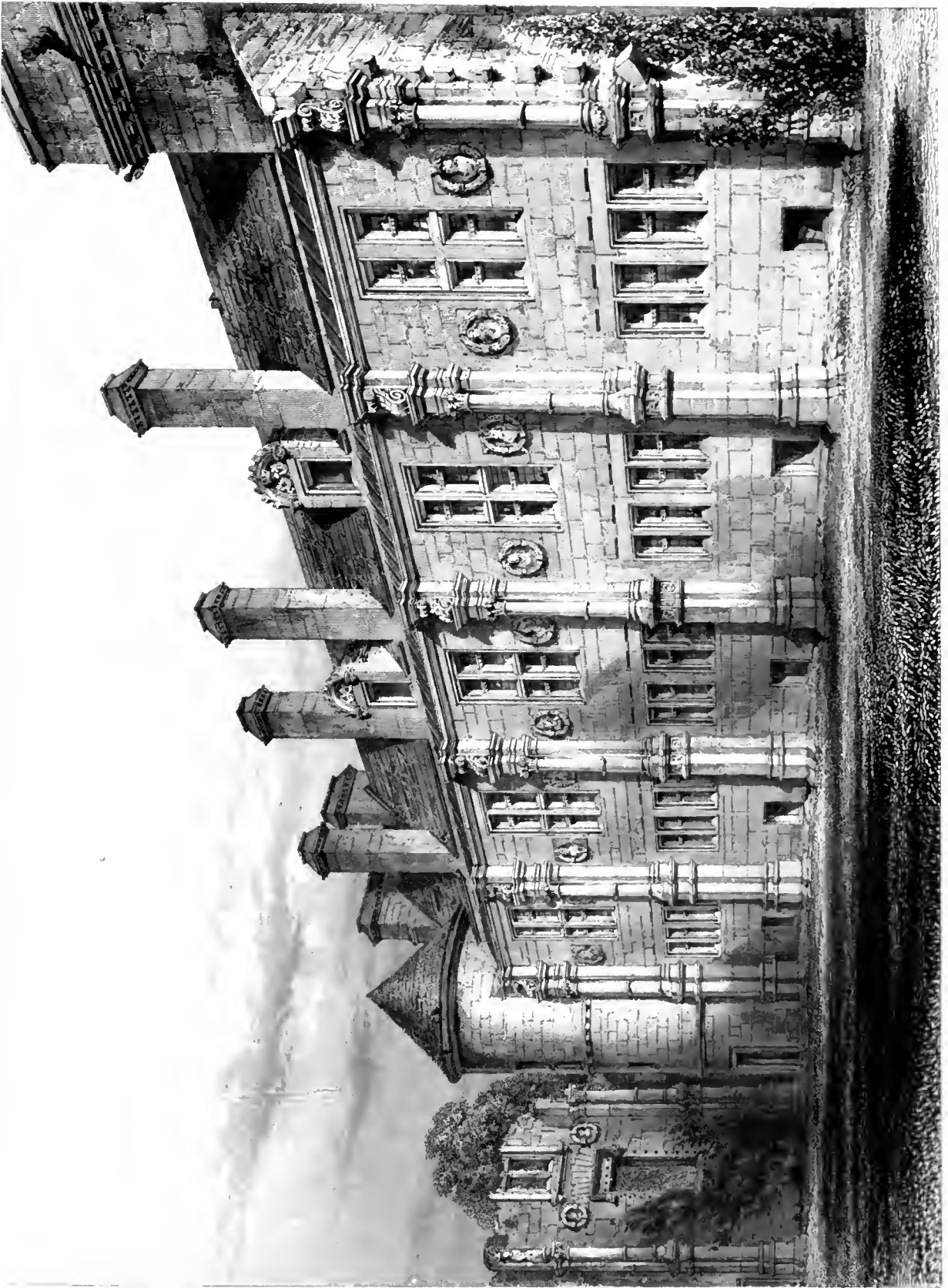
teristics of the cruelty and savageness of man, this incident also develops the gentler virtues that, even in that harsh age, could find a refuge in the female breast. A poor woman, say the chroniclers, who had discovered the young prince's dreadful position, stole at night to the grating of his cell, and managed, at the risk of her life—which some say was actually her forfeit—to convey to him morsels, or rather particles of food, which protracted his existence until her humanity was discovered. When James I., who may be said to have narrowly escaped a like fate, returned to Scotland, it was not likely that he would take up his residence in a place haunted by such unpleasant associations; and we hear little of Falkland until the reign of James V. When this monarch, in his youth, had fallen into the hands of the Douglasses, in the year 1518, they kept him guarded in Falkland Palace. Having ordered a great hunting for next day, and thus found an excuse for retiring to rest, he dressed himself in the uniform of a yeoman of his own guard, and slunk forth from his palace like a criminal. He managed, long ere his flight was discovered, to place the moat of Stirling Castle between him and his pursuers; and thus a revolution was produced, which upset the overgrown power of the house of Douglas.

Queen Mary enjoyed the privacy and sweetness of Falkland, and there courted a gay ease and simplicity, which did not consort with the barbarian pomp of Holyrood, or even of Linlithgow. It was a favourite with her son, James VI., from the facilities which it afforded for the sports of the field; and many of the events of his reign, which was essentially one of petty and personal incidents, are associated with this summer palace. The notorious Francis Stewart, Earl of Bothwell, whose desperado attacks on the person of the king were so ludicrously formidable, had planned one of his attempts when James was in Falkland; but having found "certain people provided to resist," he was less successful than in his well-known surprise at Holyrood.* The modern Solomon was just about to mount his horse at the gate of Falkland, to go forth buck-hunting, one fine August morning, when he received mysterious news from the brother of Lord Ruthven, about the discovery of a stranger with a pot of Spanish gold. He was induced to start immediately for Perth; and there he went through the series of odd and unfathomed incidents, which are generally known as the Gowrie Conspiracy.

* Hist. of James the Sixth, 250.



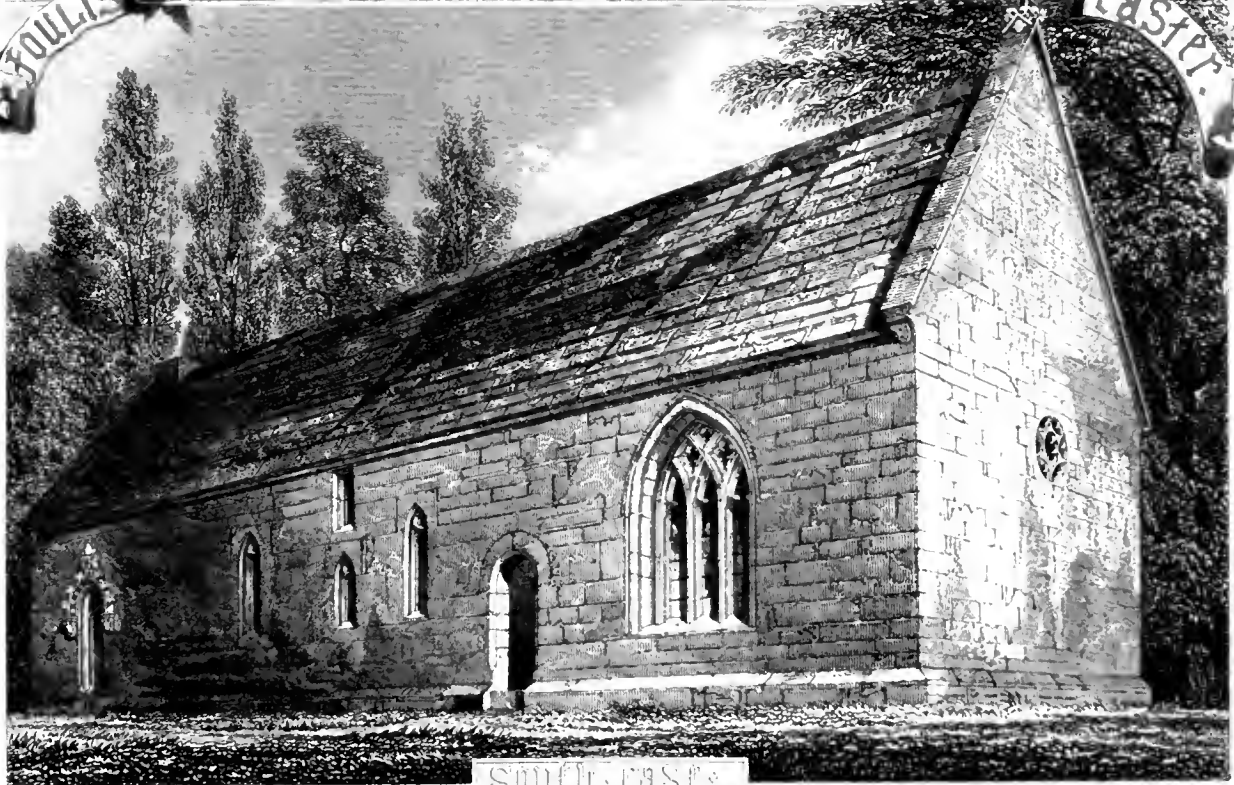




South - West



South - East



South - East

CASTLE FRASER.

THIS building, the merits of which have heretofore been little known, stands in the parish of Cluny, in the heart of Aberdeenshire. Its details are so fully exhibited in the accompanying plates, that any description of them would be superfluous. It may be considered as standing in competition with Fyvie Castle for supremacy among the many French turreted mansions of the north. While its rival rests supreme in symmetrical compactness, Castle Fraser is conspicuous for the rich variety of its main features, and its long rambling irregular masses. Descending to minute details, while Fyvie is remarkable for its grotesque statuary, Castle Fraser has a more abundant richness of moulding and carved decoration. The quantity of tympanum'd dormer windows, and the variety of decorations with which they are enriched, give much character and effect to the building. There is one small feature, taken from France, seldom exemplified in the turreted mansions of the north, yet of which there are a few specimens in edifices otherwise meagre—this is the light lofty turret, with an ogee or pavilion-shaped instead of a conical roof, and airy-looking tiers of small windows, perched in the recess where the round tower joins the central square mass. Of that mass the upper will be seen to be of very different character from the lower architectural department, which probably was the unadorned square tower of the fifteenth century. The dates which appear on the more modern and ornamental portions point to the time when the turreted style had reached its highest development in Scotland, 1617 and 1618.

The old name of the domain was Muchals, Muchil, and sometimes Muckwells. The earliest known allusion to it is in the year 1268, when it is mentioned as contributing the feudal casualty of kane to the priory of Monymusk.* The name of Fraser became connected with the domain in 1532, when a charter of the barony of Stonywood and Muckwellis was obtained by Andrew Fraser of Kymmundy.† The family was raised to the peerage in 1630.‡ Andrew, second Lord Fraser, who succeeded to the title in 1637, was a man of mark in the conflicts of the Covenant. He was one of the parliamentary commissioners appointed for suppressing the insurrection in the north, and proceeding against rebels and malignants. He had gained this advancement by exertions for the Covenanters, which make him and his stately new mansion frequently conspicuous in the histories of the northern conflicts. The species of provisional government, called “The Tables,” had, in 1639, appointed a committee to proceed to Turriff. The city of Aberdeen being “malignant” and hostile, it was necessary to avoid its neighbourhood. “To this effect there convened the Earl of Montrose, the Earl of Kinghorn, the Lord Coupar, with sundry other barons and gentlemen, about nyne score weil horsed and weil armed gallants, haveing buff coats, carabins, swords, pistols, and the like armes. They came not be Aberdein, but upon Wednesday the 13th of February they lodged with the Lord Fraser at his place of Muchallis and in the countrie about. And upon the morne, being the 14th of Februar, they rode from Muchallis to Turreff, having the Lord Fraser, one of the committee, with them, and his friends. . . . Thus they took in the town of Turreff, and busked very advantageously their muskets round about the kirk yeard, and sat down within the kirk thereof, such as was of the committee, viz. Montrose, Kinghorne, Coupar, Fraser, and Forbes.”§ Some

* View of the Diocese of Aberdeen, 179.

† Wood's Peerage, i. 607.

‡ Wood's Peerage, i. 607.

§ Spalding's History of the Troubles, i. 93.

months subsequently Castle Fraser was threatened with a siege, which it seems to have been slenderly prepared to meet. Lord Aboyne was passing through the country at the head of two thousand men, who "plundered meat and drink, and made good fyres; and when they wanted peats, broke down beds and boards in honest men's houses to be fyres. . . . Upon the 12th of June they rode to the Lord Fraser's house of Muchells: but he was fled frae home. The souldiers meddled with and plundered his horse, oxen, and kyne, and all other goods that they could gett. They threw down haill stacks of corn among their horse feit to eat and destroy. Those who were within the place shot out some muskets, but did no skaith. Whereupon they resolved to lay ane siege about the house; but, hearing there was forces rysing in the south, they left that purpose, and returns back againe to Aberdein."*

Charles, the fourth lord, who succeeded to the title in 1683, led a somewhat adventurous life. In 1693 he was tried before the High Court of Justiciary for high treason, in having proclaimed King James at the Cross of Fraserburgh, where he drank the exiled monarch's health, and cursed King William and the adherents of the Revolution. Such actions were generally more of a convivial than of a warlike or political character. There had been a vast quantity of liquor discussed on the occasion, and many oaths uttered, which were more profane than dynastic. Only enough of treason was proved against him to subject him to a fine of £200.† Two years afterwards he took the oath of allegiance and his seat in parliament. He participated, though in no very conspicuous manner, in the insurrection of 1715. Instead of flying abroad, he seems to have remained in wandering concealment at home, for five years. In 1720, while scrambling among the great rocks which guard the coast of Banffshire, he fell from a precipice and was killed. The title has since that time been dormant.‡ He was succeeded by William Fraser of Inveralochy, the head of a collateral branch. His son Charles had the peculiar distinction of being deep in the confidence of the notorious Lord Lovat, to whose estates and honours indeed he might not unreasonably hope to succeed. Lovat's letters to him are of the most peculiar and endearing kind. "I was truly more concerned," says the venerable ruffian, "than I can express, in parting with you. It was the effect of natural affection, and I cannot help it."§ The son of Lovat's correspondent held a command at the battle of Culloden, where he was killed, and buried on the field.|| The estates passed by female descent to the present proprietor, Colonel Fraser, whose father, Mr Mackenzie, adopted the family name by royal license.¶

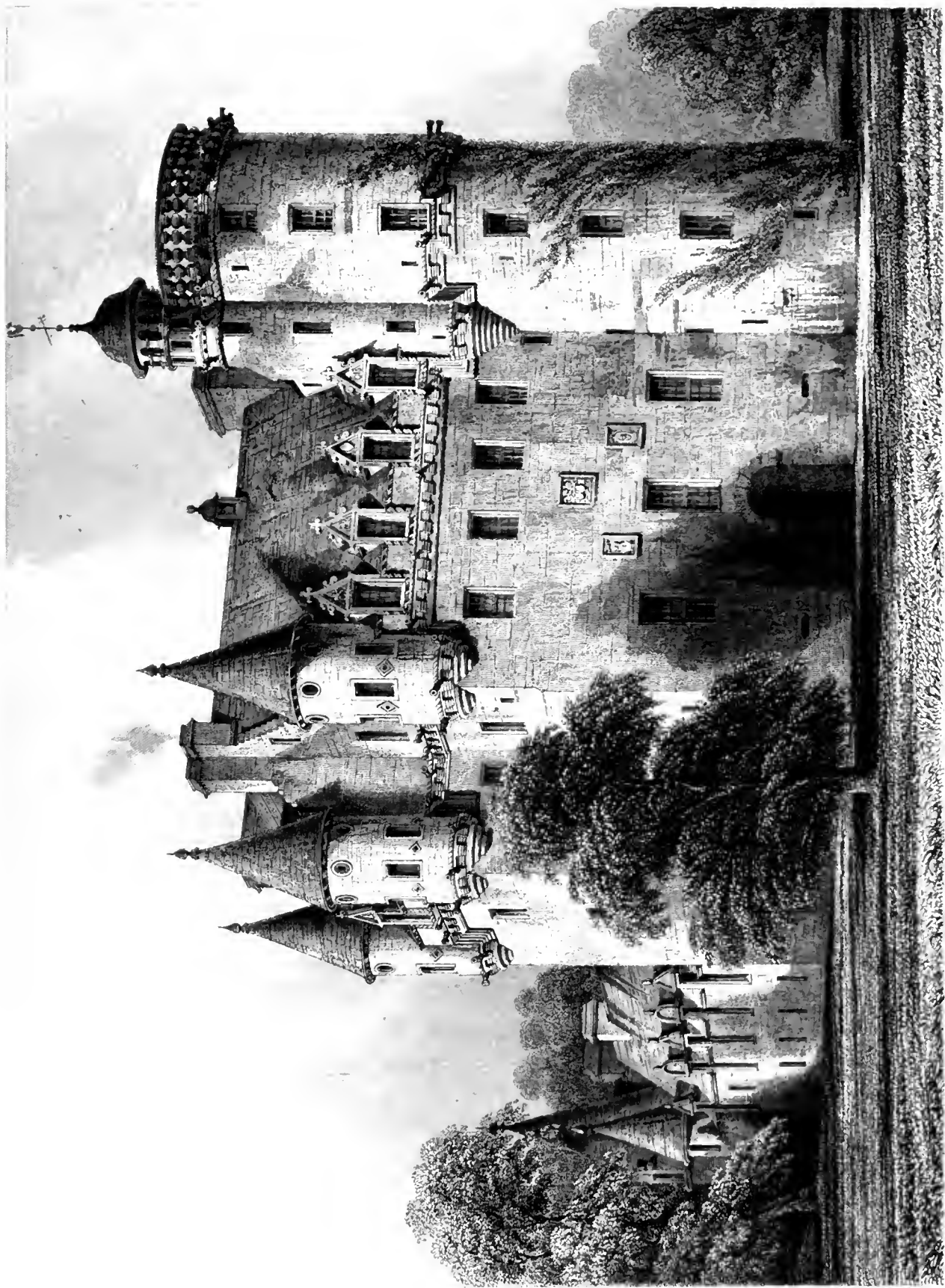
* Spalding's History of the Troubles, i. 151. † Arnot's Criminal Trials, 86. Anderson's History of the Frasers, 170.

‡ Wood's Peerage, i. 608.

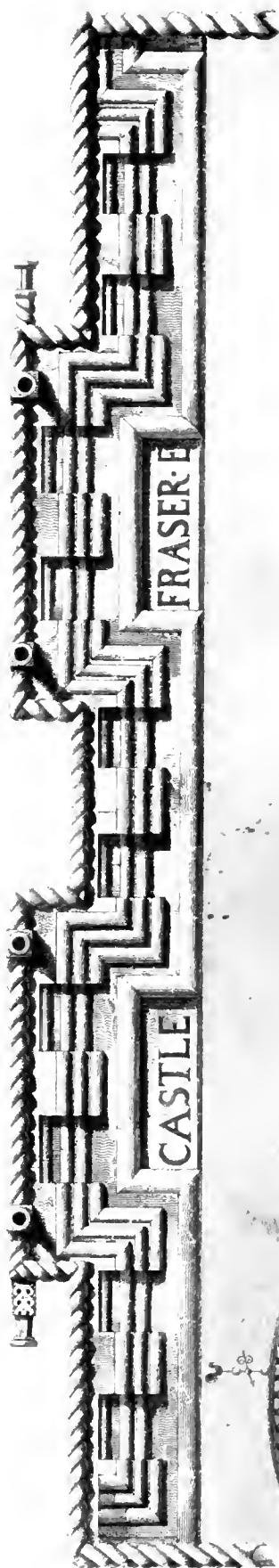
§ See the letters forming part of vol. ii. of the Miscellany of the Spalding Club

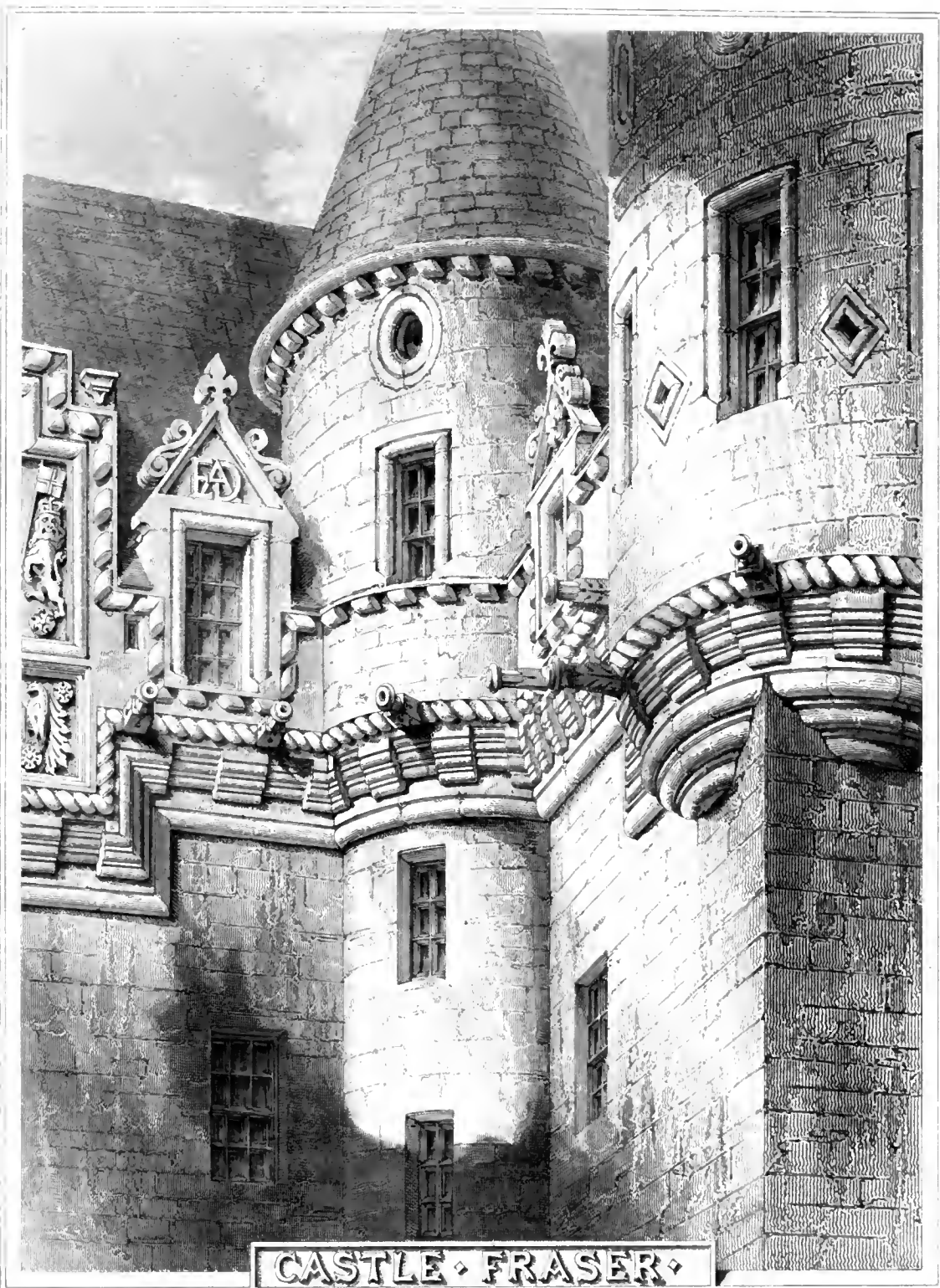
|| Hay's Castellated Architecture, 96.

¶ Ib. 97.









CASTLE FRASER

J. Macdonald del.

Engraved by W. B. Smith

FYVIE CASTLE.

FEW parts of Scotland are less known to the traveller than the gently sloping vale of the Ythan, in the centre of the Lowlands of Aberdeenshire. It is not near any great highway of communication, nor does it boast of the striking scenery which tourists hunt for. Its rich alluvial acres are well prized by sagacious farmers, but farther its fame does not spread. The river Ythan, little broader than a large brook, which curls round the pleasure-grounds of Fyvie Castle, is still and sedgy. Along with this feature, the grounds, so park-like and carefully laid out—the meadows and broad trees, and the swans sailing in wide lake-like ponds, remind one of English park-scenery. The good preservation of the castle itself would harmonise with the association, but there is no such edifice in England. It is indeed one of the noblest and most beautiful specimens of that rich architecture which the Scottish barons of the days of King James VI. obtained from France. Its three princely towers, with their luxuriant coronet of coned turrets, sharp gables, tall roofs and chimneys, canopied dormer windows, and rude statuary, present a sky outline at once graceful, rich, and massive, and in these qualities exceeding even the far-famed Glamis. The form of the central tower is peculiar and striking. It consists in appearance of two semi-round towers, with a deep curtain between them, retired within a round-arched recess of peculiar height and depth. The minor departments of the building are profusely decorated with mouldings, crockets, canopies, and statuary. The interior is in the same fine keeping with the exterior. One may question the goodness of the taste which has inlaid both ends of the hall with looking-glasses, that, multiplying its reflection, give it the appearance of almost indefinite length. But the great stair represented in the accompanying engraving is an architectural triumph such as few Scottish mansions can exhibit; and it is so broad and so gently graduated as to justify a traditional boast that the laird's horse used to ascend it.

It is probable that, though the ornamental portions of the edifice are not very old, they have been raised on works in the common Scottish square form, of great antiquity. A charter of the year 1397 mentions the castle of Fyvie, which, along with the lands, it transfers from Thomas Colvil, son of the lord of Oxinhame, to Henry de Preston, in return for a hundred pounds sterling, which he had advanced to Colvil in his need.* The estate passed from the family of Preston into that of Meldrum, and was purchased in 1596 by Alexander Seton, sixth son of George lord Seton, who was created Lord Fyvie two years afterwards, made Lord Chancellor in 1604, and created Earl of Dunfermline in 1606.† He was a legal statesman of great influence and practical ability. A member of a strictly Roman Catholic family, he was educated in Italy, where, according to some of his contemporaries, he took orders. He was the godson of the unfortunate Queen Mary, and early in life became a favourite at her son's court. The family biographer says, "Shortly after that he came to Scotland he made his public lesson of the law before King James the VI., the senators of the College of Justice and advocates present, in the chapel royal of Holyrood-house, in his lower gown and four-nooked eape, as lawers use to pass their tryalls in the universities abroad, to the great applause of the king and all present."‡ He passed up to the chancellorship through several grades of legal office. He was among the unpopular councillors with whom James, to satisfy the fears of the Presbyterian party, obliged himself not to meet in council, "at least when the cause of religion and matters of the church are treated." But those historians who had least sympathy with his Catholic religion praise his impartiality. He was made preeceptor to Prince Charles, before the death of his elder brother made him apparent heir to the throne—a circumstance

* Collections on the Shires of Aberdeen and Banff, 501. † New Statistical Account of Scotland. (Aberdeen,) 323-4.

‡ Kingston's Continuation of Maitland's House of Seytoun, 63.

which does not appear to have been noticed by those who have attacked the Catholic tendencies of King Charles I.

The powerful statesman, whose foreign education induced him to make his first appearance in the French square-topped cap, probably employed an architect from France to adorn the rude towers of his new domain. Though a taste for the fine arts was then deemed far beneath the true dignity of a statesman, he seems not to have been ashamed to acknowledge such a weakness. "Chancellor Seaton," says Craufurd, "was esteemed one of the most eminent lawyers of his time, and one of the wisest men the nation then had, a great virtuoso and a fine poet;"* and Lord Kingston, in the family history already cited, says he "was well versed in the mathematics, and had great skill in architecture."

The castle and domain are now in possession of the family of Gordon. Fyvie Castle was distant from any of the great fields of Scottish contention, and no more important warlike incident is connected with it than that Montrose spent a night beneath its roof. It holds a humble but popular place in poetry, as associated with the loves of its valiant trumpeter and "Mill o' Tiftie's Annie." The well-known ballad tells us that

"He hied him to the head o' the house,
To the house-top o' Fyvie;
He blew his trumpet loud and shrill,
'Twas heard at Mill o' Tiftie.

Her father locked the door at night,
Laid by the keys fu' canny;
And when he heard the trumpet sound,
Said, 'Your cow is lowing, Annie.'"

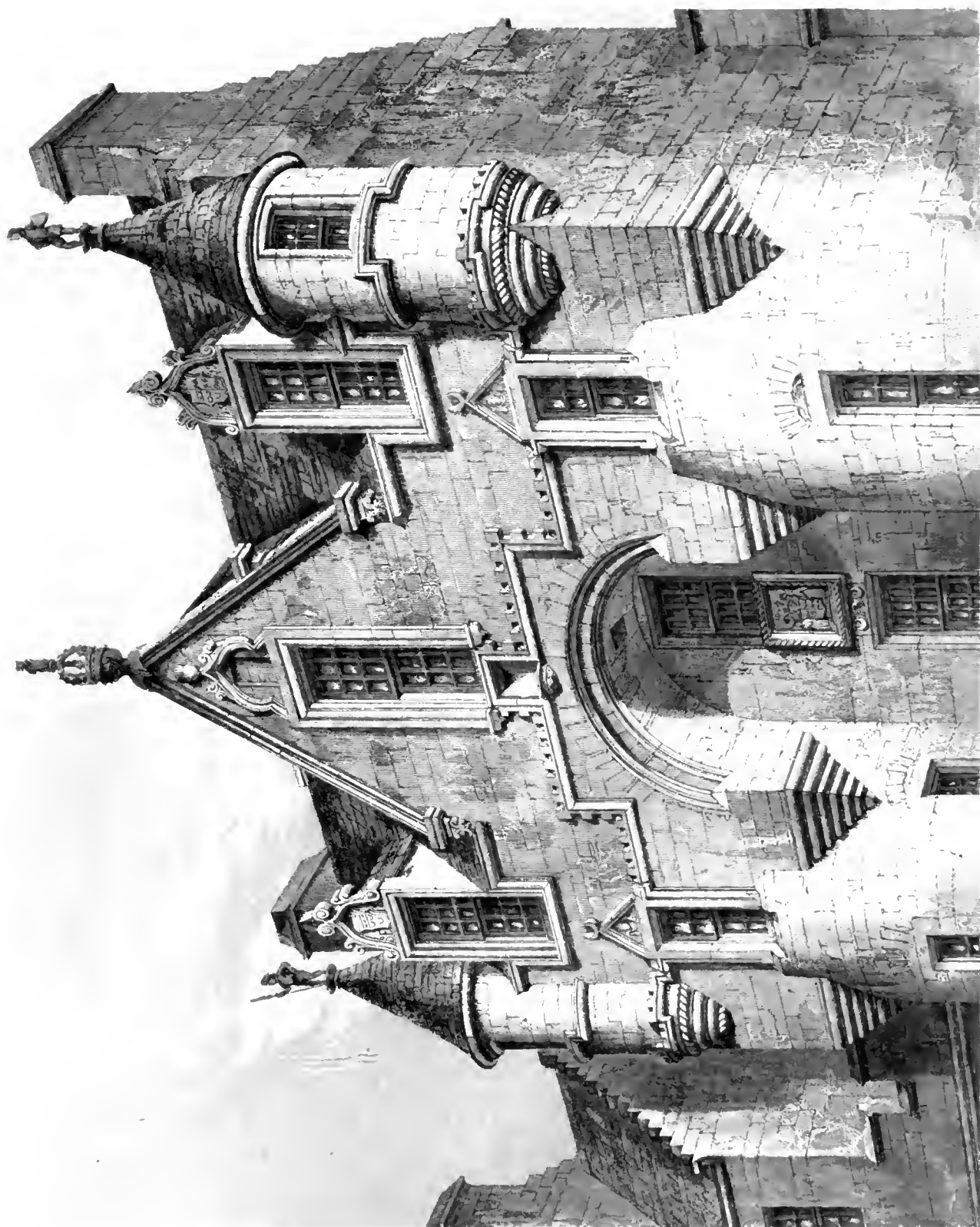
Faithful to this poetic legend, the figure of the trumpeter, starting in stone from the peak of a turret, points his constant but silent trumpet towards the dwelling of the inexorable miller. His daughter was no imaginary personage; her tombstone is in Fyvie kirkyard, and documents show that her father was owner of the mill in 1672.†

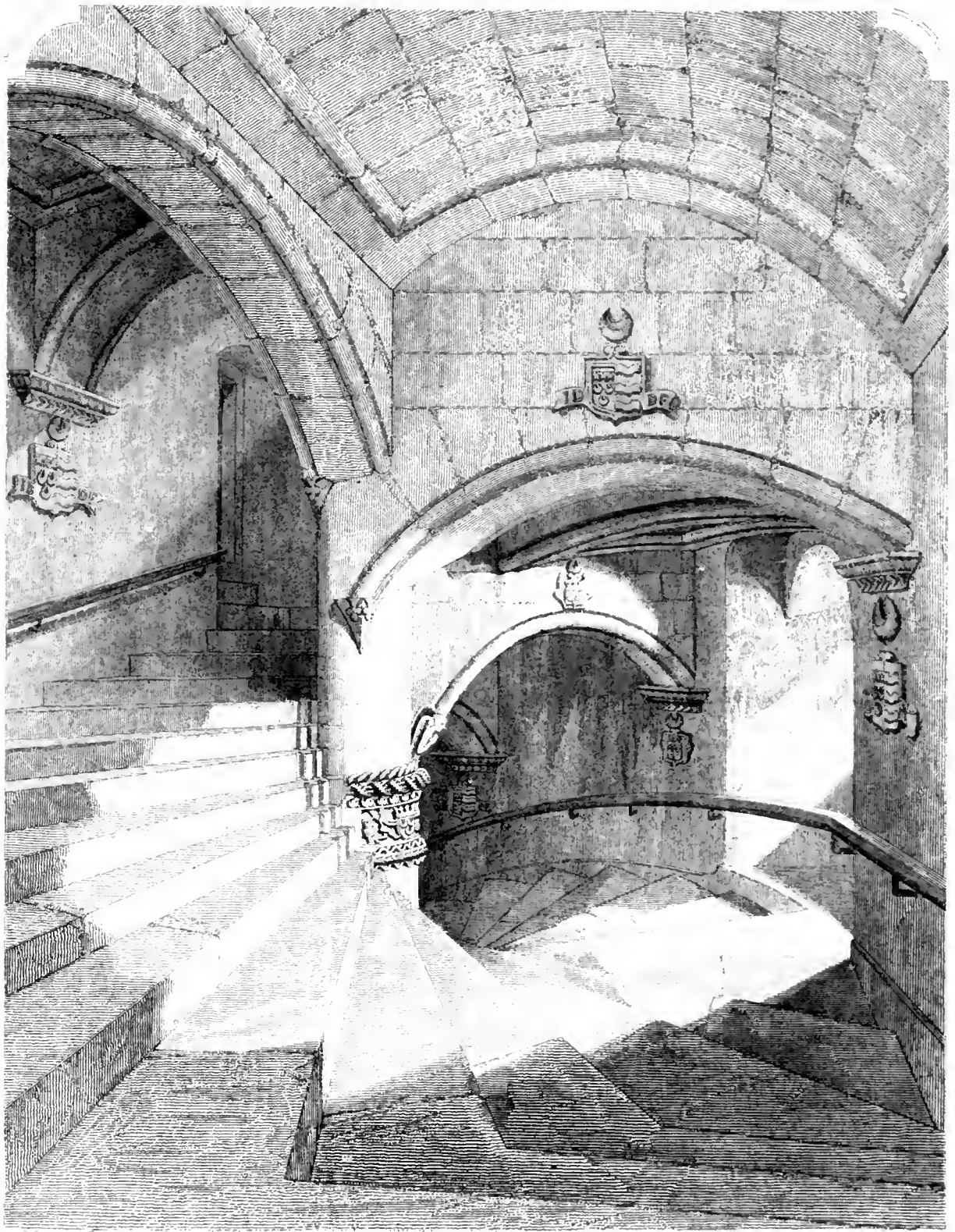
* Lives of the Officers of State, p. 156.

† New Statistical Account, Aberdeen, 325.









GLAMMIS CASTLE.

SURROUNDED by dusky woods, and approached by long avenues passing through their shade, this vast pile rears its tall gaunt form, crested with multitudinous cone-topped turrets, abrupt roofs, stacks of chimneys, and railed platforms. Though it has been shorn of many of its ancient glories, and the buildings which crouch beneath the great tower are manifestly modern, no other castle in Scotland probably stands in this day so characteristic a type of feudal pomp and power. It by no means detracts from the solemn grandeur of this edifice and its overawing influence, that it conveys no distinct impression of any particular age, but appears to have grown, as it were, through the various periods of Scottish baronial architecture. The dark, low, round-roofed vaults below—the prodigiously thick masonry of the walls, and the narrow orifices—speak of the earliest age of castellated masonry, and indeed exhibit manifest indications of the Norman period. The upper apartments appear to belong to the fifteenth or sixteenth century; and the rich clusters of turrets, with the round tower staircase, are evidently the productions of that French architectural school, which first appeared in Scotland early in the seventeenth century.

The edifice is in fine preservation, down to its most minute details; and though in a great measure dismantled, a few relics of the possessions of its lordly owners retain considerable interest. In the great hall—the beautiful pargeted roof of which is depicted in the accompanying plate—there are several pictures—some of them of no small value. They have lately been restored, and their frames have been gilt, so that their glossy exhibition-room-like freshness is in contrast with the grim antiquity of the surrounding objects. Some specimens of old armour—chiefly Oriental, and not of much interest or value—are shown to visitors. More worthy of observation is a clothes-chest containing some court-dresses of the seventeenth century, still glittering in not entirely obliterated finery, among which is preserved the motley raiment of the family fool, whose licensed jests had lightened the heavy pressure of unoccupied time in the long evenings, before Charles I. was beheaded or Cromwell had become great. Not the least interesting among the interior features is an old painted and pannelled chapel, in pristine preservation, which, though forming one apartment of a great building of many storeys, curiously reminds one of travelling in Catholic countries abroad, and of “the chapel far removed that lurks by lonely ways.” But not the least source of enjoyment to the visitor of Glamis will be, if the day be fine, to look around him from the railed platform, on the top of the tower, to the wide valley of Strathmore, full of luxuriant woods and rich cultivated domains.

This castle claims traditionally a high antiquity. Fordun and the other chroniclers tell us, that in its neighbourhood Malcolm II. was attacked and mortally wounded in 1034, and that his assassins perished in attempting to cross the neighbouring loch of Forfar, then imperfectly frozen over. Pinkerton, who was never content with doubting the truth of any historical statement, but who had always some directly opposite narrative to prove, tells us that “Malcolm II. died a natural death at Glamis,” and that “the fables of Fordun and his followers, concerning Malcolm’s dying in a conspiracy, have not a shadow of foundation.”* On the other hand, tradition has so

* Enquiry into the History of Scotland, ii. 192.

far realised and domesticated the assassination, as to show the chamber of the castle in which it occurred; while, to put all scepticism to shame, it points out the indubitable four-posted bed in which the deed was perpetrated. This form of the legend is evidently an adaptation of the dramatic version of the murder of Duncan by Macbeth; and indeed the chamber has been not unfrequently shown as the scene of this great tragedy, for which its adjuncts make certainly a very appropriate stage. The earliest authentic proprietary notices of Glamis show it to have been a thanedom, and its lands regal domains. On the 8th of March 1372, King Robert II., by charter, granted to Sir John Lyon "our lands of the 'Thainage of Glamis.'"* The family of Lyon was ennobled as Lord Glamis in 1445, as Earl of Kinghorn in 1606, as Earl of Strathmore in 1672.† The reader of Scottish history will have made himself familiar with many events in which the lords of this fortalice took part. It is noticed for the last time in history in connexion with the rebellion of 1715, when the Chevalier lodged for some time in the castle, and there received his principal followers.

It is traditionally stated, that the later portion of the edifice is the work of Inigo Jones; but there is no evidence of the truth of the statement. Considerable additions were undoubtedly made to the buildings by Earl Patrick, who died on 15th May 1695.‡

During the eighteenth century, and before its approaches were modernised, Glamis frequently elicited expressions of strong admiration from tourists. "It is," says the author of the tour attributed to De Foe, "one of the finest old built palaces in Scotland, and by far the largest. When you see it at a distance, it is a pile of turrets and lofty buildings, spires and towers—some plain, others shining with gilded tops, that it looks not like a town, but a city."§ Gray the poet, in a letter to Wharton in the autumn of 1765, concludes a minute description of the castle and the grounds, with the general remark that "the house, from the height of it, the greatness of its mass, the many towers a-top, the spread of its wings, has really a very singular and striking appearance—like nothing I ever saw."|| Scott bitterly lamented the subsequent landscape-gardening operations, which, sweeping down all the exterior defences, left the clustered tower standing alone, in the middle of a park, unprotected, like a modern peaceful mansion. "The huge old tower of Glamis, 'whose birth tradition notes not,' once showed its lordly head above seven circles (if I remember aright) of defensive boundaries, through which the friendly guest was admitted, and at each of which a suspicious person was unquestionably put to his answer. A disciple of Kent had the cruelty to render this splendid old mansion (the more modern part of which was the work of Inigo Jones) more parkish, as he was pleased to call it: to raze all those exterior defences, and to bring his mean and paltry gravel-walk up to the very door from which, deluded by the name, we might have imagined Lady Macbeth (with the form and features of Siddons) issuing forth to receive King Duncan."¶ Scott spent a night in Glamis castle in 1793, and he concludes a curious account of his sensations on the occasion, by saying—"In spite of the truth of history, the whole night-scene in Macbeth's castle rushed at once upon me, and struck my mind more forcibly than even when I have seen its terrors represented by John Kemble and his inimitable sister."**

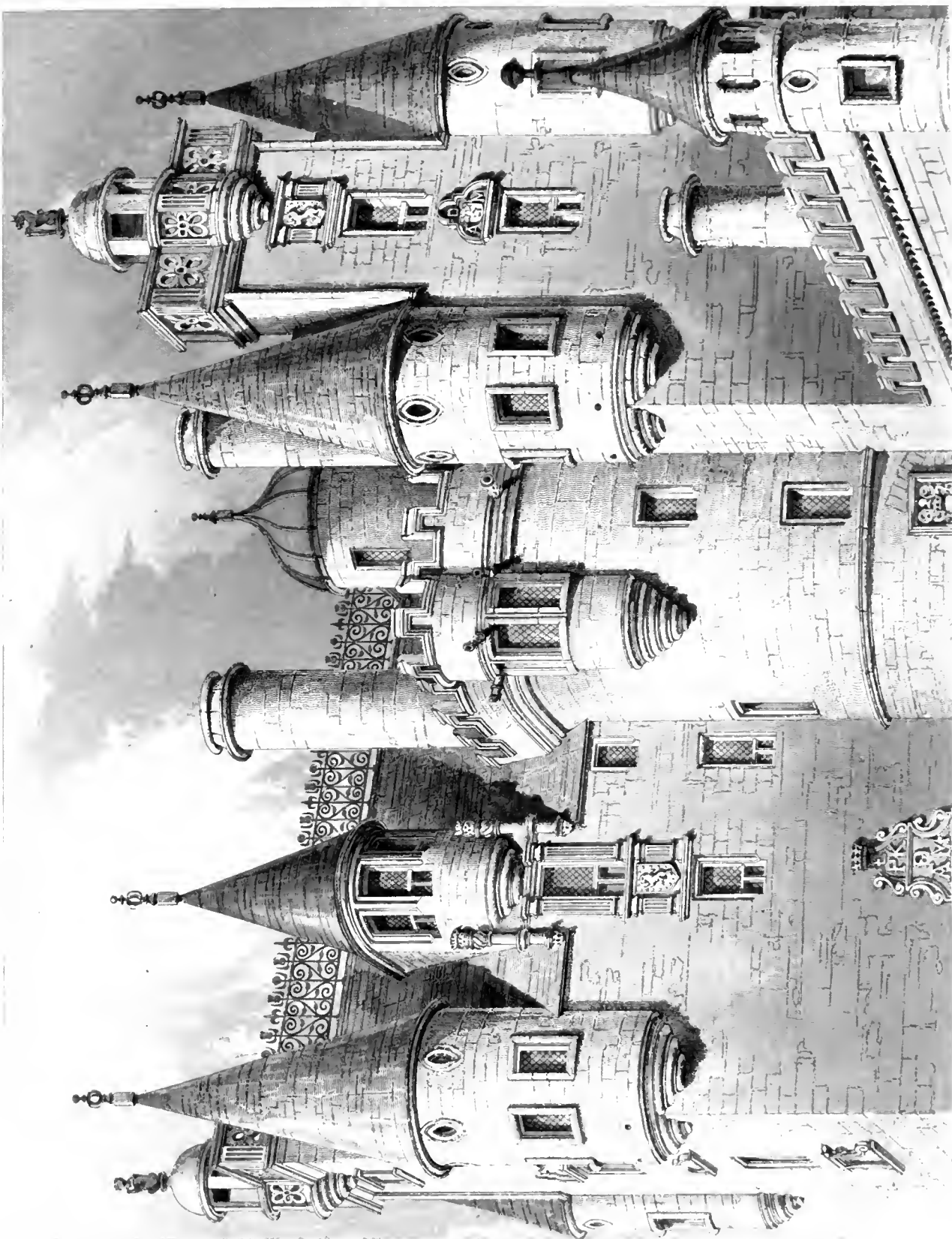
* Terras nostras Thanagii de Glamuyss. *Reg. Mag. Sig.* page 90.

† Douglas, ii. 563-567. ‡ Ibid. 566. § Tour through Great Britain, iv. 196.

|| Works, iv. 53-4. ¶ Essay on Landscape Gardening. Life, i. 294.

** Letters on Demonology and Witchcraft, 398. Life, i. 296.

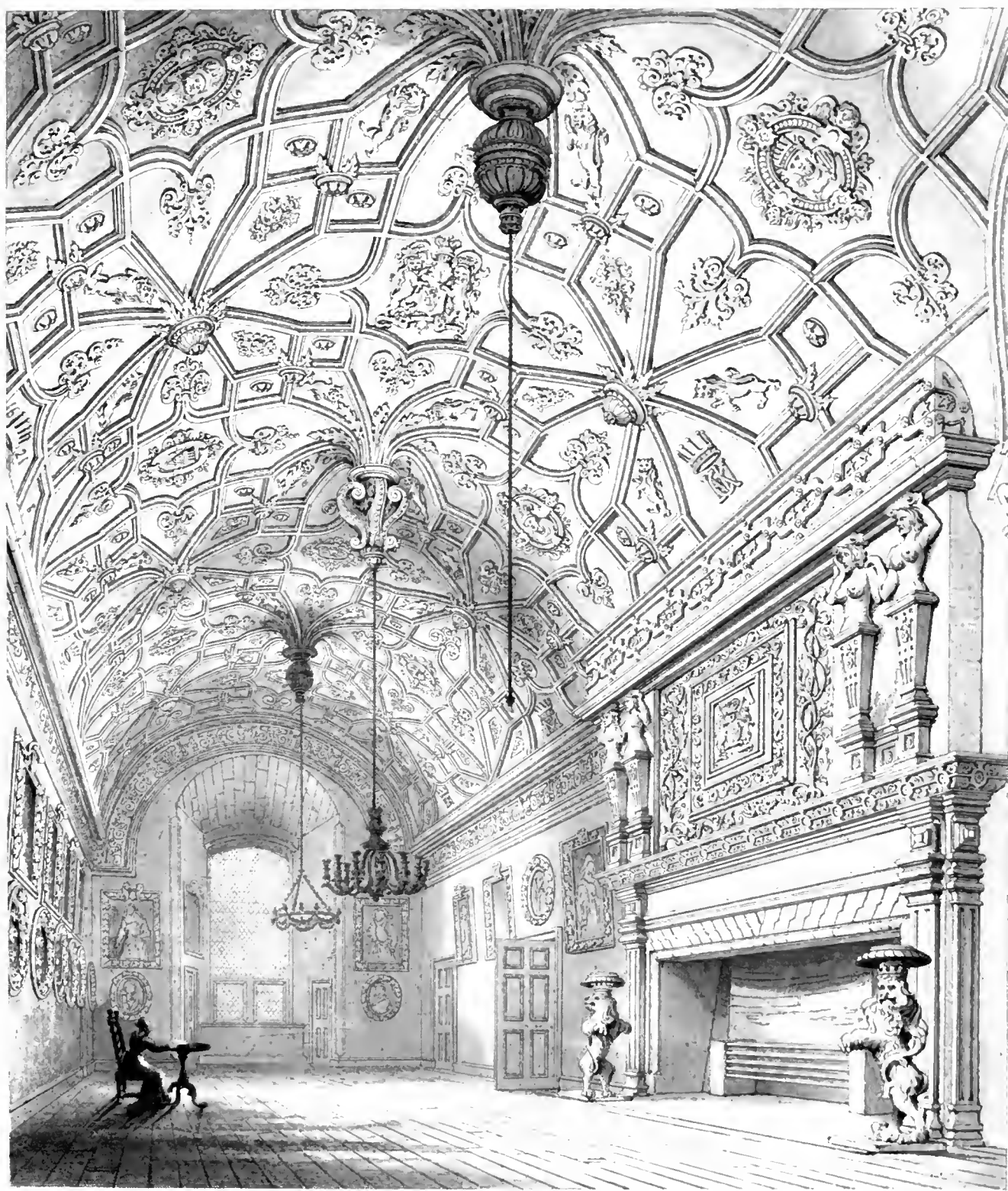






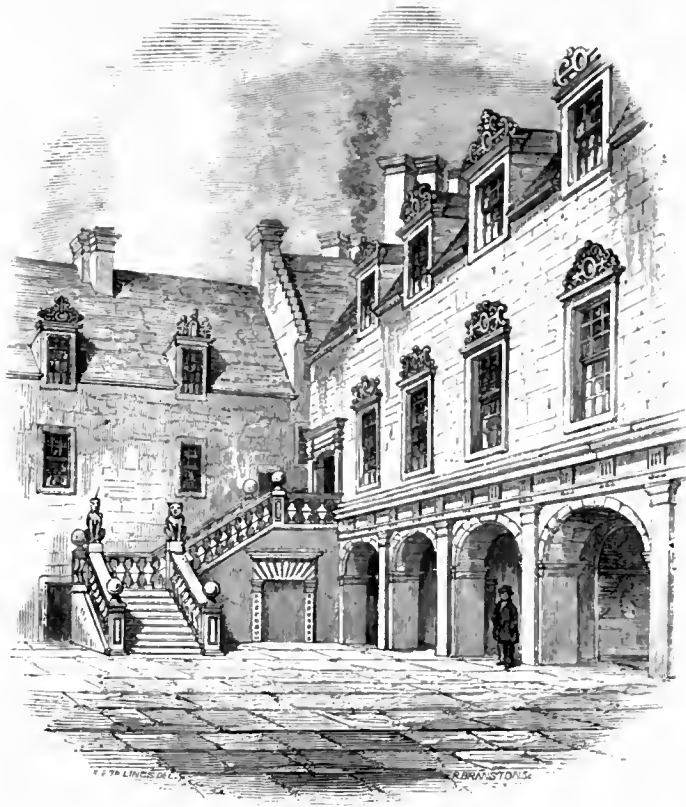
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UNIVERSITY OF GLASGOW.

PRESSING close upon the thronged pavement of the squalid High Street of Glasgow, the University rears its balconied front of many decorated windows, in strong contrast with the surrounding edifices. It has an air of well-kept age. Though venerable, and bearing many of the marks of time, it has no indication of having fallen from its pristine condition; and thus it stands alone amidst contemporaries that have sunk from their original eminence, or the sordid and tottering modern edifices which have known no other tenants but the humble and impoverished class of whom this portion of the wealthy city has become the abode. The front, with its arched gateway and dusky windows, has an air as if it did not invite curiosity, but desired to keep the scrutiny of its uncongenial neighbours at a distance. When the archway has been passed, however, the busy dirty street is left as far behind as if it were in another city, and a solemn, quiet, cloistral seclusion at once accords with the remembrance that all the surrounding buildings have been long sacred to the great peaceful pursuits of studying and instructing. The general style of the edifice is a mixture of the English Elizabethan, with the peculiar architecture which Scotland borrowed from France in the seventeenth century. It has the balconies, the tall rectangular chimney-stalks corner to corner, and the variously decorated window-tops of the former: while the narrow rocket-topped towers of the latter, polygonal or circular, are conspicuous in the quadrangles. In the outer court the fine massive stair, with its stone balustrade, represented in the woodcut below, leads to the

public hall, occupying the middle story of the street front. This apartment is plain, but solemn,—panelled with dark oak, and deriving an additional gloom from the heavy frames of the small windows, and the narrowness of the street. The interior court, with its variety of tympanum-shaped window-tops, crow steps, and towers, is represented in another plate. The tall square tower between the two quadrangles, with belfry, clock, and balustrade, shows some lingering vestiges of Gothic, and in so far reminds one of the towers of Heriot's Hospital. The figure in the niche above the arched doorway is that of the renowned Zachary Boyd. Passing inwards from the second quadrangle, we reach the Hunterian Museum, a building of classical character, and not without merit, but rather out of harmony with the original edifices of the University. It contains several valuable pictures by the great foreign masters. Descending from these buildings towards the inky waters of the Molindinar Burn, is a piece of pleasure-ground with a few scattered trees, wofully blackened and blighted by the smoke of the surrounding manufactories. This is the old College Garden, known to novel-readers as the scene of the picturesque conflict between the Osbaldistones, described in *Rob Roy*.

HISTORICAL SKETCH.

The bull for the foundation of the University of Glasgow was granted by Pope Nicolas V. on the 7th January 1451.* This document describes the place assigned for the new seat of learning as peculiarly fitted to the purpose, from the salubrity of the climate and the surrounding abundance of all the necessaries of life. Nicolas, a man of talent and learning, was little less distinguished for his patronage of literature than his great successor Leo X.; and in the usual exordium on the benefits of learning, it is characterised with perhaps rather more than common felicity, as the precious pearl of knowledge, leading to a good and happy life, raising the accomplished far above the ignorant, unveiling to the learned the secrets of nature, and raising the lowly born to highest eminence.

The bull reached Glasgow a few months after its date; and, in the ensuing winter, the University was formally constituted, by the establishment of at least a faculty of arts, which passed some minute and comprehensive statutes on the curriculum of study. Little provision was made, until the lapse of a considerable period, for its permanent endowment; and having no buildings specially assigned to it, the convocations and other solemn assemblies were held in the chapter-house, the crypt, or elsewhere in the cathedral. Occasionally the neighbouring buildings of the Blackfriars appear to have afforded accommodation for the purposes of the University.† Some time elapsed ere any attempt was made to create a collegiate educational establishment, under the auspices of the University; and “it appears, from a minute of the 2d of November 1457, that the two regents, who then applied for some support from the purse of the faculty, were personally bound for certain sums on account of the rent of a place of education, which sums they were unable to pay in consequence of the penury of preceding years, occasioned by pestilence and the small number of students. . . . Twelve months afterwards, while the finances must still have been very slender, the faculty ordered all the money in their coffers to be expended in the building of a Pedagogium. This was before Lord Hamilton gave the ground for a college. All the efforts of

* *Munimenta Alue Universitatis Glasguensis*,—now in the press, and edited, for the Maitland Club, by Joseph Robert Gair, Esq. The date usually, but erroneously, attributed to the erection is 1450.

† *Munimenta. Report of Commission on Universities of Scotland*, App. 214, 215.

the members, however, were unable, for more than a century, to provide even decent rooms for teaching; so that, in the year 1563, the whole establishment is described in Queen Mary's charter as presenting a very mean and unfinished appearance.*

The first building for a college, properly so called, stood in another part of the town, on the south side of the "Rotten Row"—the site of the greater part of the prebendaries' houses. All that is known of this edifice is, that it survived the year 1524, when it is mentioned by the term "Auld Pedagogye," to distinguish it from the "New Pedagogye," on the site of the present edifice. The portion of this site first obtained by the University was granted, along with some lands in the suburbs, for the foundation and maintenance of a college, by James Lord Hamilton in 1460, who required the principal and masters, by the terms of his gift, twice a-day, at the conclusion of the noon and evening meal, to pray "for the souls of the Lord of Hamilton, the founder of this college, of the Lady Euphemia his wife, of his ancestors, heirs, and successors," along with those of all the faithful departed.† Another benefactor added some neighbouring lands to the site, on which buildings for the accommodation of the faculty of arts appear to have been speedily erected. Though not very extensive—for the united funds, both of the College and the University, would have been inadequate to a costly structure—they served to accommodate the collegiate body until after the Reformation. At that stormy period some new works, which appear to have been previously contemplated, were abandoned; and this small seat of learning was overwhelmed or overlooked in the midst of the great conflicts which raged around. From about 1557 to 1572 the College and University may be said to have existed only in name. If any course of instruction was then carried on within their walls, the able and indefatigable Editor of the *Munimenta*, already cited, has been obliged to acknowledge that he can find scarcely any perceptible traces of its character, or even its existence. Yet during that interval the establishment obtained possession of one main source of its subsequent prosperity, in the shape of a gift from the Crown, of the neighbouring buildings, with the gardens and other grounds, belonging to the Friars Preachers. Some of these buildings were available for the purposes of the establishment without much alteration; and while it is believed that no portion of the original College exists, it has been thought that, on the south side of the present edifice, there are some remains of the buildings transferred from the Preaching Friars.‡ Though no idea can now be formed of the several tenements then occupied for the purposes of the University and College, a catalogue of the furniture in the year 1582 casts some curious light on the domestic economy of the establishment. Among other things we find "A great silver maser of 18 ounces weight; a silver tass; 14 silver spoons; three tables in the hall; ane great burd in the principallis studie, and ane less in the inner chalmer; 26 beds, besides one in the porter's lodge; 25 studies for students; the dask of buird aik in the lang skuile; the pulpet in the hall; ane coverit aiken forme in the principallis chalmer; twa lytle formis in Mr Petris;§ ane lytle in the principallis," &c. &c.

The erection of the present edifice was commenced in the year 1614, but it made little progress for some time. About the year 1630, an energetic effort was made to carry on the undertaking through the solicitation of subscriptions from all classes of the community, from the King downwards. At the head of the curious subscription list, still extant, is the name of Charles I., entered in his own handwriting, at Seton, the 14th July 1633, for £200 sterling. A note is added, that "this soume was payed by the Lord Protector, anno 1654." This entry is followed by many

* Report, p. 282.

† *Munimenta*.

‡ *Munimenta*, &c., ut sup.

§ Peter Blackburn, one of the Regents, afterwards Bishop of Aberdeen.

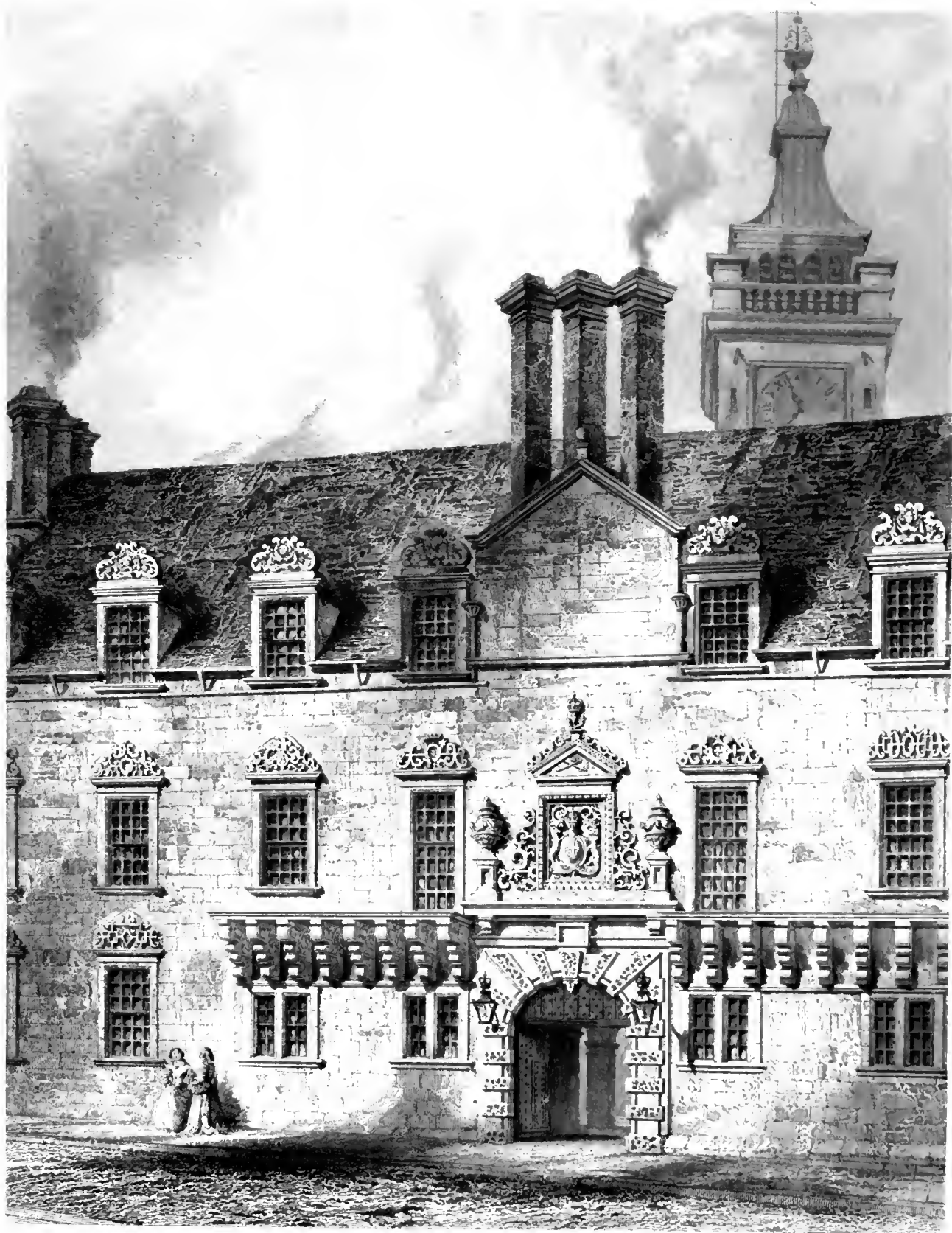
names notable in the eventful history of the period. Thus, James Marquis (afterwards Duke) of Hamilton gives 1000 merks Scots; James Earl (afterwards Marquis) of Montrose gives 400 merks; John Spottiswoode, Archbishop of St Andrews, 1000 merks; Patrick, Archbishop of Glasgow, 1000 merks; James, Archbishop of Glasgow, 1000 merks; John Viscount of Lauderdaill, 300 merks; William Viscount Sterling, £500; John Lord Lowdoun, 300 merks; Mr Archibald Johnston, advocate, (afterwards Lord Warriston) 100 merks; Mr Zacharie Boyd, 500 merks. The celebrated Principal Baillie is a contributor of 100 merks; The Provost and Bailies of Glasgow give 2000 merks, and a second subscription of £50; the town of Stirling, 300 merks; the town of Ayr, 300 merks; the little burgh of Irvine, £100. The list shows the names of some of the Highland chiefs, such as Sir Donald Macdonald of Sleat, Hector M'Lane, younger of Duart,* &c.

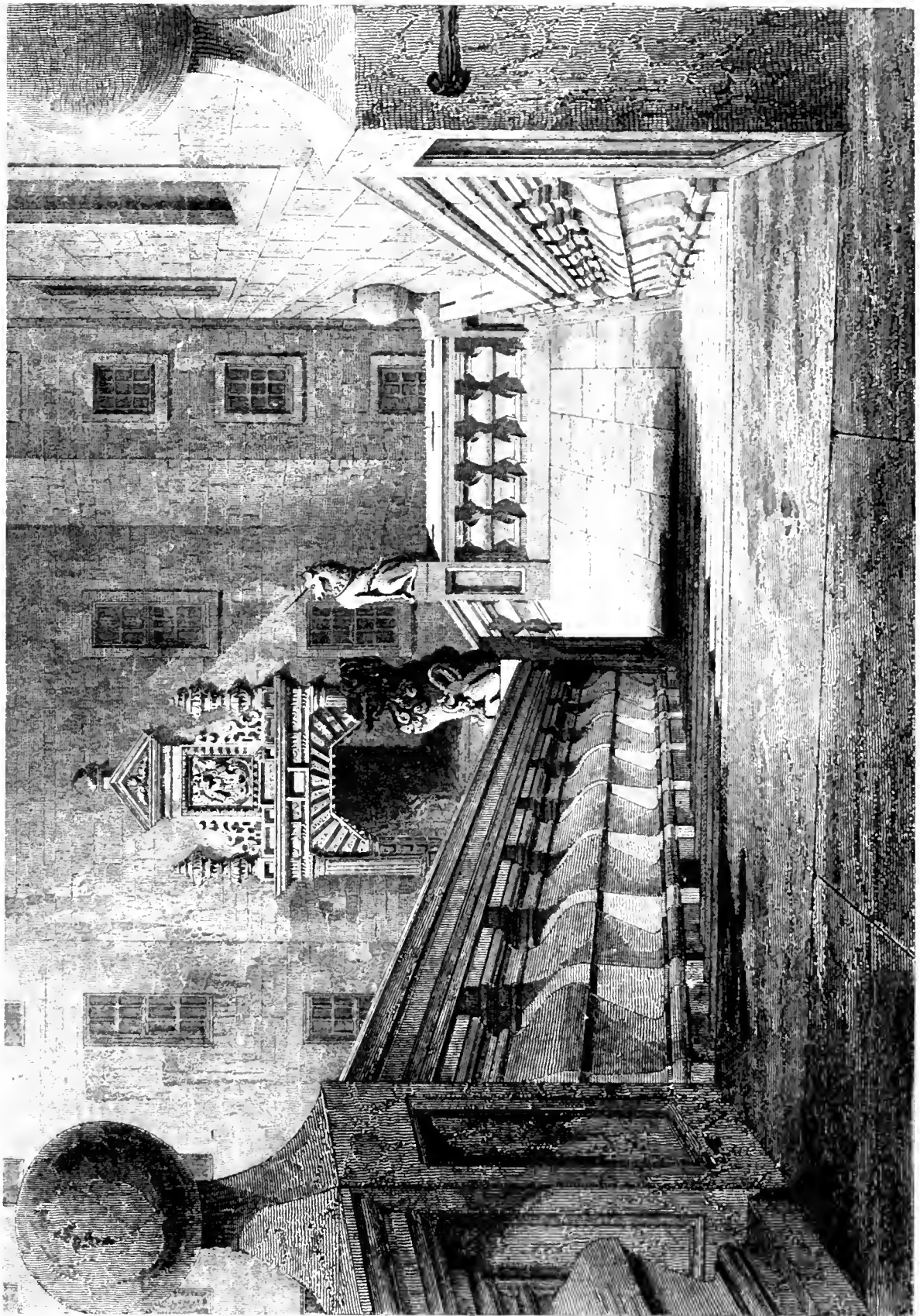
By means of the sums thus raised, and others subsequently obtained from various sources, the present substantial and stately edifice was nearly completed in 1662. The chief individual contributor to the building was Mr Zachary Boyd, whose bust was thus deemed worthy of a conspicuous place in the inner quadrangle. It may be not uninteresting to read from a MS. diary by Principal Fall, of "Affairs relating to the College of Glasgow," an account of the erection of the stately staircase, so conspicuous in the plate of the outer quadrangle. "June 20th 1690.—The great stair which caryes up to the Fore Common Hall, and my house, &c., wanting a rail, made that Hall useless. So upon the day forsaid an agreement was made with William Riddel, mason, for putting up a rail of ston ballusters about it, with a lyon and unicorne upon the first turn, for all which he was to have for workmanship twelve pound sterling, the College furnishing stone, lyme, and all other materialls. The worke was begune the last day of June, and was finished the 15th day of August of the same year."†

The corporation of the College being affluent, the buildings have been kept in good condition, and they have lost none of the main features which Slezer represents in his view, taken towards the close of the seventeenth century—a circumstance only too remarkable in connexion with a Scottish edifice. A very clear, terse, and full account of the University, as an educational institution, was prepared for Sir John Sinclair's "Statistical Account of Scotland," which, being ascertained to have been written by Dr Thomas Reid, is incorporated, with notes, in Sir William Hamilton's edition of that philosopher's works.

* *Munimenta*, ut sup.

† *Ibid*.







GLENBUCKET CASTLE.

As on the banks of the Dee, so along the nearly parallel vale of the Don, a line of fortresses passed from the centre of the mountain districts into the Lowlands, the upper department of them sheltering the "rievers" who plundered other people's fields, those in the low country serving to protect the fields of their owners, and some of them perhaps merging into both characters. "From Kildrummie," says the New Statistical Account,* "to the head of Strathdon, there is a regular chain of ruinous castles; and it is a singular coincidence that the first four are all placed at equal intervening distances—Towie Castle being about three miles up the Don from Kildrummy; Glenbucket three above Towie; and Culquhanny three miles farther up than Glenbucket: a mile beyond Culquhanny stands the Doune of Invernochty; and lastly, at the head of the strath, the Castle of Corgarff." The last, now a comparatively modern barrack, is the scene of that frightful tragedy of feudal vengeance, so pathetically detailed in the ballad of "Adam o' Gordon," in which the daughter of Campbell of Calder, and her children and servants, were burned to death by Gordon of Auchendoun. The scenery on the Don is not so inviting as that on the Dee; and hence, while the greater part of the southern line of fortalices have been converted into pleasant dwellings, those along the other valley have been left to the care of the elements, and stand up from the bluff banks and wild brown moors, such ragged masses as the accompanying plate presents. The branch of Gordons who inhabited this distant fortress led a wild semi-freebooters' life, and but slight record would be preserved of their history. The inscription over the door, which has been fac-similed, probably contains the date of the earliest part of the building—1590. Of this inscription it may be remarked, that the word "faine" which might give a mysteriously ambitious tone to the sentiment, "Nothing on arth remanis bot faine," is not intended to mean celebrity, but the humbler attribute of good repute. It embodies the sentiment expressed by Francis I. after his defeat at Pavia, but whether it was suggested by any similar event, must remain a mystery.

While the castle and its earlier owners have been unknown to the fame which its founder may be interpreted to have courted, the ecclesiastical records of the North, in connexion with the parish of Glenbucket, bear a curious testimony to the wild remoteness of the district, and the zeal with which the church carried its operations into highland wildernesses. In the year 1470, there is a deed of erection by the Bishop of Aberdeen of a church in "Glenbuehat," on the ground that, in proceeding to the proper parochial church at Logy, great perils are undergone by the pious parishioners, in fording impetuous torrents, and crossing wide bleak hills; and it is specially mentioned that, on one occasion, five or six persons, proceeding to the celebration of Easter, perished of the hardships they suffered on the mountain track. It was made a very strict condition, that the clergyman should be resident; and as it seemed to be supposed that no one would remain true to that wild district, who could have any opportunity of living elsewhere, the chaplain who served at the newly erected church was prohibited from holding any other ecclesiastical endowment.†

The estate of Glenbucket became known, along with some other territorial patronymics of a like uncouth character, during the Jacobite outbreaks of 1715 and 1745. The Laird of Glenbucket was a feudatory of the Earl of Mar, and had his rude fortalice very near the centre of the Earl's domains. It would depend entirely on the turn taken by intrigues in London, about which the Laird of Glenbucket knew no more than he did of the politics of the court of Cathay, whether he should

* Aberdeen, 544.

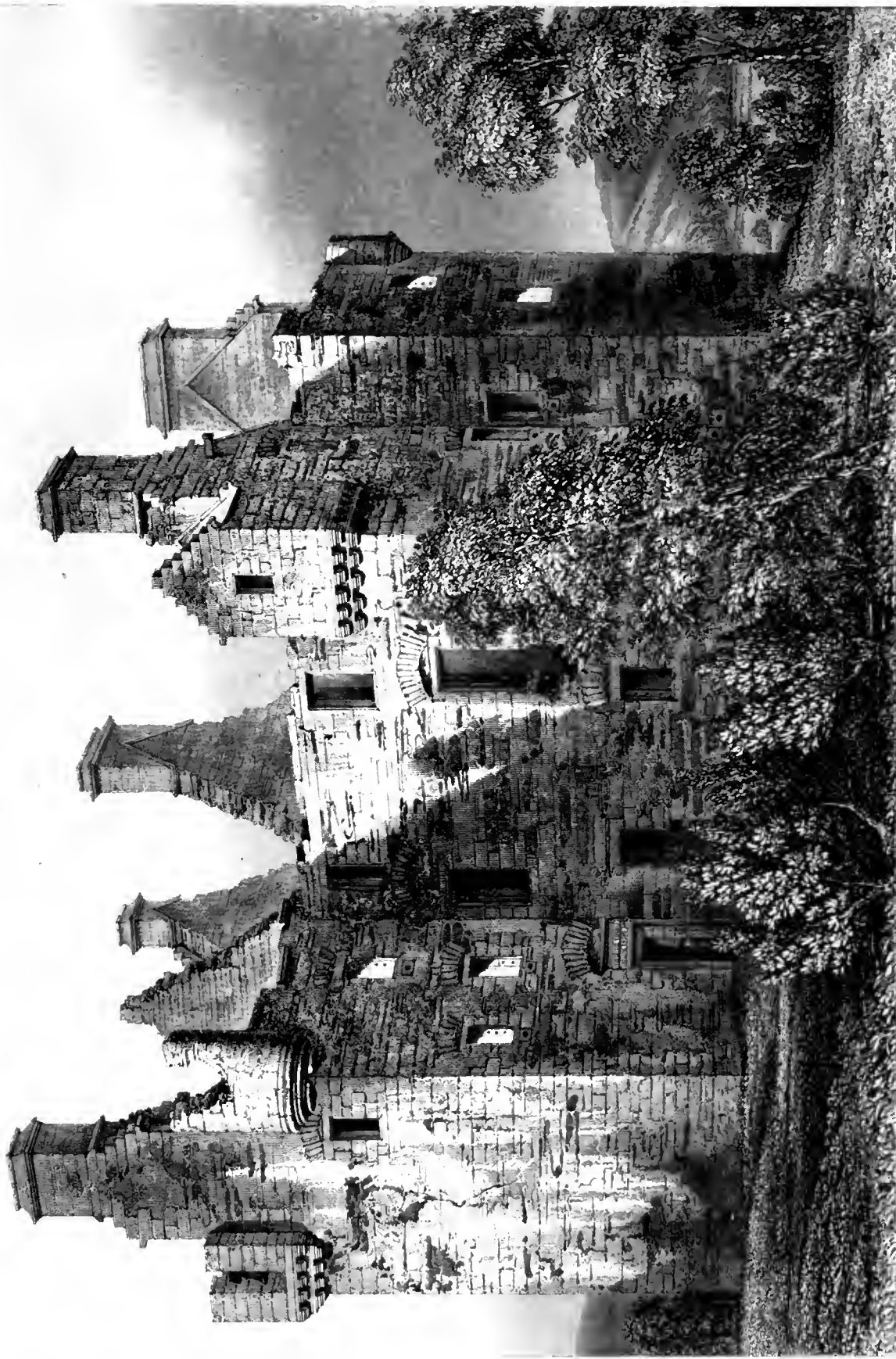
† Registrum Episcopatus Abredonensis, i. 308-9.

be called out to fight for King George or King James. The latter was decided on, and the sturdy laird, having once taken his position, stuck to it. He was present, at the head of the Gordons, in the victorious part of the Jacobite army at the battle of Falkirk, and was all along conspicuous among the Highland leaders in that war. He kept his Jacobite feelings warm for thirty years, and heartily joined the standard of the Prince, unborn in his days of military leadership, who made the descent on Scotland in 1745. He was one of the few men of mark who escaped the vengeance of the successful party on both occasions, escaping to France in 1746. Not having been among those who had to feed the popular appetite for vengeance, and deliver a dying declaration on the scaffold, he has no place among the Jacobite biographies; but his name was so formidable, that, according to tradition, George II. used to start from disturbed dreams, in efforts to pronounce the name of Glenbucket, accompanied by exclamations of terror. An anecdote of this old hero, not generally known, is told by the gossiping Captain Burt, as an instance of clan jealousy. He had acquired a right, by the sort of security called a wadset, to some lands in the Macpherson country. The tenants troubled not themselves about parchment rights, but, knowing he was no Macpherson, declined to pay him any rent or service. "This refusal," says Burt, "put him upon the means to eject them by law; whereupon the tenants came to a resolution to put an end to his suit and new settlement in the manner following:—Five or six of them, young fellows, the sons of gentlemen, entered the door of his hut, and in fawning words told him they were sorry any dispute had happened; that they were then resolved to acknowledge him as their immediate landlord, and would regularly pay him their rent; at the same time they begged he would withdraw his process, and they hoped they should be agreeable to him in the future. All this while they were almost imperceptibly drawing nearer and nearer to his bedside, on which he was sitting, in order to prevent his defending himself, (as they knew him to be a man of distinguished courage,) and then fell suddenly on him with their dirks and others, plunging them into his body. This was perpetrated within sight of the barrack of Ruthven." The conclusion of the adventure was, that the old warrior got hold of his broadsword and put the ruffians to flight.*

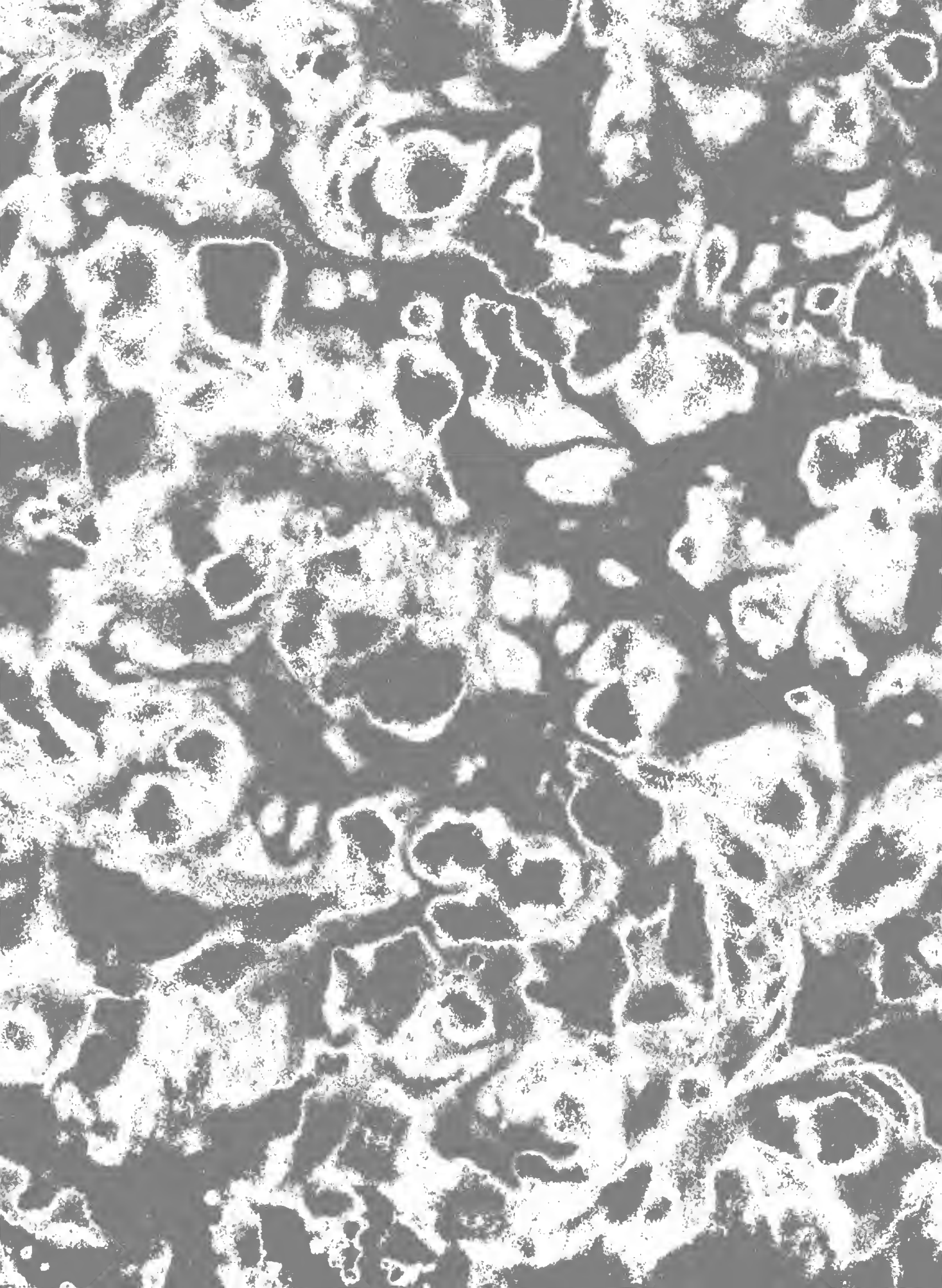
* Letters from a Gentleman in the North, ii. 73-5.



GLENNBUCKER, S.E.



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